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A HISTORY^c

OF THE

FIRST PRESBYTERIAN CHURCH

FRANKFORT KENTUCKY

TOGETHER WITH THE

CHURCHES IN FRANKLIN COUNTY

IN CONNECTION WITH

THE PRESBYTERIAN CHURCH IN THE UNITED STATES
OF AMERICA

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BY

W H AVERILL

Clerk of the Session of the First Presbyterian Church

1901

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Photo by
J. L. Wiggener.

FIRST PRESBYTERIAN CHURCH.
A TYPICAL FRANKFORT STREET IN SUMMER.

NOTE.

The impelling motive of this work has been a desire to preserve in a permanent form, to our Church and to all others who may be interested in these matters, the history of our local congregations, some portions of which would doubtless be lost if not recorded at this time. Much more of interesting detail might have been included in the volume, but in order to keep it within reasonable bounds, it has to some extent been a matter of selection, using only such material as would likely be of general interest, and at the same time directly connected with the object in view.

W. H. AVERILL.

FRANKFORT, Ky., August, 1902.

TABLE OF CONTENTS.

	PAGE
CHAPTER I.	
THE PRESBYTERIAN CHURCH IN KENTUCKY.....	13
A Brief Glance at its Early History.	
CHAPTER II.	
THE UPPER BENSON CHURCH.....	25
CHAPTER III.	
THE LOWER BENSON CHURCH.....	49
While in Connection with the Presbyterian Church in the United States of America.	
CHAPTER IV.	
THE FIRST CHURCH, FRANKFORT.....	61
Settlement of the Town. Sketch of the Church During the Century. Centennial Services, March 31, 1901. Buildings. Ministers. Ruling Elders. Church Music. Spirituality and Revivals. Benevolence. Ladies' Societies. Bible Societies.	
CHAPTER V.	
SABBATH-SCHOOLS.....	197
Early History and Methods. Subsequent Work. Superintendents. Leestown Mission School.	
CHAPTER VI.	
GENERAL SUMMARY.....	233
Statistics. Tabular Statements. List of Ministers, Officers and Members from the Organization to Date.	
APPENDIX.....	267
The Love House. The Brown Mansion. Exhibit of Church Expenditures 1829. Presbyterian Livery Bill. Synodical Livery Bill. Subscription to Sabbath- school 1819, with Sample Page of Expenditures. Roster of Classes 1826. "Ancient Advice." "A Steward's Account." Mementos.	

ACKNOWLEDGMENTS.

For some of the data used in Chapters I. and II. I am indebted to "Davidson's History of the Presbyterian Church in Kentucky," and to "An Outline of the History of the Church in Kentucky," by Professor Robert H. Bishop.

For matter used in Chapter II., in addition to the above works, recourse was had to the Minutes of Session of that Church, and to information obtained "by word of mouth" by the writer from members of the family of Thomas Paxton, who were cognizant of many of the facts, and in some of the events active participants.

For items embraced in Chapter IV., we are indebted in part to "An Account of the First Settlement," by Robert McAfee, and to an address delivered upon the occasion of Frankfort's Centennial, in 1886, by the late John Mason Brown.

The facts detailed in Chapter V. are mostly taken from the Diary and Account Books of Mrs. Margaretta Brown, and the later Sabbath-school Records.

Thanks are also due to Mr. Leo Oberwarth, architect, of this city, for preparing drawings of early buildings; to Mr. T. L. Edelen for photographs, and to Mrs. Jennie C. Morton, of the Kentucky Historical Society, for the print of the "Love House," taken from her poem read at Frankfort's Centennial.

“So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.”* — 1 Cor. iii. 7.

* Text of discourse by Dr. John Witherspoon in opening the first General Assembly, 1789.

CHAPTER I.

A GLANCE AT THE EARLY HISTORY OF THE PRESBYTERIAN CHURCH IN KENTUCKY.

In taking up the subject of the proposed sketch, it may be well, for the benefit of the average church member of to-day, and a reminder to those who are already informed on the subject, to glance briefly at the history of our Church in Kentucky during the formative period, covering the latter part of the eighteenth century.

The district of Kentucky, originally a part of Fincastle County, Virginia, was set off as a special county in 1776; and in 1780 erected into a "district" with three counties, Fayette, Jefferson and Lincoln. In 1792, about eighteen years after the first permanent settlement, it was admitted into the Union as a sovereign State.

In considering the beginnings of the Presbyterian Church in this district we should bear in mind the state of society in the settlements, with its many unfavorable conditions. The War of the Revolution had just terminated, and in addition to the vices and lawlessness, by no means as yet abated, which had been engendered by that long and bloody contest, there had come a fearful period of spiritual declension and skepticism over the whole land, owing in a large degree to the spread and influence of French infidelity.

This section of the country was as yet in an unsettled and very precarious condition, and from all accounts the environments of our forefathers here were by no

means conducive to spirituality, or favorable even to the observance of the outward forms of religion. Their necessities were great and urgent, and for defense against the ever-present and impending danger of the attacks of the Indians, they were compelled at all times to go fully armed, even while at work in the field or in their social gatherings. Their time was mostly taken up in providing for the pressing needs of their families, and in the intervals of labor the people, old and young, indulged freely and with keen enjoyment in many sports and amusements, dancing and other recreations, as a compensation for the enforced confinement within their cabins and "stations."

The exploits and escapes of their fellow settlers and the dangers and exigencies of their daily surroundings engrossed their attention and formed the chief topics of serious thought and conversation, and it is hardly to be wondered at that religion occupied but a small share of their attention. Many who in their homes beyond the mountains had led exemplary lives, being here removed from the oversight and restraint of the Church, were no better than those who made no pretensions to Godliness.*

Upon the advent of the Rev. David Rice, in October, 1783, who came to the territory in response to an invitation of some of the settlers, and who was the first minister of our Church to enter Kentucky, the state of religion as depicted by him was in a very low condition. He found very few men who by their lives maintained a good religious character, and the great majority of settlers were given over to intemperance, Sabbath-

* Davidson's History.

breaking, gambling, and other kindred vices.* Under the circumstances Mr. Rice did not think it wise to attempt at once the formation of churches, but deemed it best to preach to the people for a time, mingle with them socially, and prepare them for organization at a later period.*

After a year's labor he thought that the time had come, and that the way was open for the formation of churches. This was accordingly done in 1784, in the vicinity of Harrods and McAfee Stations, in what is now Mercer County, with three places of worship, Cane Run, Forks of Dicks River, and Concord (Danville), with Harrods Station as a central point.† During the succeeding year several other congregations were organized in the district, Pisgah, New Providence, Paint Lick, Salem, Walnut Hills, Mt. Zion (Lexington), Hopewell and Whitley Station. These congregations being greatly scattered and far removed from Hanover Presbytery, Virginia, which had jurisdiction in this territory, immediately felt the need of some sort of organization for the better regulation and greater efficiency of the churches. Accordingly a "general meeting" for conference was called to assemble at Cane Run in March, 1785.† The ministers present were David Rice, Adam Rankin, James Mitchell, with Terah Templin, a probationer. Five churches were represented by two delegates each: Caleb Wallace and William McCune from Cane Run, Thomas Maxwell and Samuel Woods from Paint Lick, James McCoun and George Buchanan from New Providence, James Beard and James Allen from

* Bishop's Memoirs of Rice.

† Davidson's History.

Salem, Richard Steele and John Brooks from Mt. Zion (Lexington).

The first business transacted by the Conference was the appointment of a committee to obtain the concurrence of Hanover Presbytery in a petition to the Synod of New York and Philadelphia, then the highest court of our Church, for separation into a new Presbytery. The state of religion in the territory was discussed, and resolutions were adopted recommending the election of three ruling elders in each congregation, and providing for the religious instruction of the children. The Conference was in session three days, and adjourned to meet again in the same place in July following, the meeting to be opened with a sermon by Mr. Rice.*

The ministers present at the July meeting were David Rice, Adam Rankin, with Terah Templin and James Crawford, probationers. Twelve congregations were represented by two ruling elders each. After the opening sermon by Mr. Rice, he was chosen to preside as Chairman, and Caleb Wallace was elected Clerk. Among the recommendations adopted by the "Conference" were the following:*

"That in the absence of ministers, the elders should assemble the congregations and conduct religious services, with prayer, singing, reading the Holy Scriptures and judicious selections from approved doctrinal and practical discourses.

"That the several parts of divine service be performed with the greatest decency and solemnity. That good clerks be employed in every congregation to lead

* Davidson's History.

the singing, and that grave and agreeable tunes only should be used.

“In view of the dangers to which the country was still exposed from the Indians, of the general declension of virtue and the alarming prevalence of vice, a day of Fasting, Humiliation and Prayer was appointed.

“And in view of the scarcity of books in the territory and the difficulty of ministers procuring these helps, thus retarding their progress in knowledge and usefulness, it is recommended that in each congregation collections be at once made, to raise a fund with which to purchase books, which were to be loaned to ministers and probationers, at such places and under such regulations as the Conference or the future Presbytery may direct.”

In consequence of these recommendations, churches were at once formed at various points, elders ordained and installed, and religious services inaugurated. In the autumn of the same year (1785) Rev. Edward Crawford and Charles Cumming were appointed by the Presbytery of Hanover to visit Kentucky, and with Rev. David Rice to constitute a commission for the special purpose of examining and ordaining candidates for the gospel ministry, and by it Terah Templin and James Crawford were ordained at Danville.

The Presbytery of Transylvania was organized on October 17, 1786, in the Court House at Danville. Five ministers and five ruling elders were present: Revs. David Rice, Adam Rankin, Andrew McClure, James Crawford and Terah Templin,* with Ruling Elders

* Rev. Thomas B. Craighead was absent, providentially, and was afterwards enrolled.

Richard Steele, David Grey, John Bovel, Joseph Reed and Jeremiah Frain, and constituted that august and honorable body, the first Presbytery of Kentucky. Rev. David Rice, of course by common voice, presided as Moderator. Rev. Andrew McClure was chosen Stated Clerk. The proceedings were conducted with great dignity and decorum, in strict accordance with the old forms of procedure.*

The bounds of the Presbytery included, besides the district of Kentucky, the settlements in Tennessee on the Cumberland River, and those north of the Ohio River in the territories of Ohio and Indiana. Shortly after its organization the Presbytery received a valuable addition in the Rev. Samuel Shannon, of Virginia, who at once took charge of the churches at Bethel and Sinking Spring, where he remained four years, and then removed to Woodford Church, where he continued until he took charge some years later as pastor of the two Benson Churches, in Franklin County, where he terminated his ministry.

In the year 1787 the Synod of Virginia appointed a Committee on Missions, for the purpose of assigning fields of labor to ministers and licentiates who were desirous of entering upon that work. Some of these, constituting a noble band of talented and consecrated young men, chose Kentucky — Robert Marshall, Cary H. Allen, William Calhoun, John P. Campbell, Samuel Rannells, Robert Stuart, Robert Wilson and John Lyle; and their coming and their subsequent labors were a benediction to the scattered congregations, but few of which were able to maintain the regular stated means of

* Minutes of the Presbytery.

grace. A number of ministers from North Carolina and other States came to Kentucky about this time, and the Presbytery, owing to the increased number of churches and the great extent of territory, which had no definite limits on the south and west, and covered the settlements north of the Ohio River, with the consent of the Synod of Virginia was divided into three Presbyteries, Transylvania, West Lexington and Washington. The latter included the churches in Kentucky east of the Licking River and those north of the Ohio. West Lexington included those west of the Licking, south of the Ohio and east of the Kentucky River, while Transylvania covered the territory west of the Kentucky, including Indiana and Tennessee. This was in 1799, about sixteen years after the advent of David Rice, the first missionary of our Church to enter Kentucky, and the number of Presbyterian ministers had increased to twenty-six.

On October 14th, 1802, by authority of the **General Assembly**, the Synod of Kentucky was formed. The organization took place in Lexington, and the opening sermon was preached by Rev. David Rice,* who was chosen Moderator. The total number of ministers within its bounds was thirty-seven. Seventeen only were present, to-wit: From Transylvania, David Rice, Samuel Finley, Matthew Houston and Samuel Robinson. From West Lexington, James Crawford, Samuel Shannon, Isaac Tull, Robert Marshall, James Blythe, James Welch, Joseph P. Howe, John Lyle and Samuel Rannells. From Washington, James Kemper, John

* Isaiah viii. 20.

P. Campbell, Richard McNemar and John Thompson. These seventeen ministers, with thirteen ruling elders present, constituted the first Synod of Kentucky.

It was not until the year 1814 that the Synod of Ohio was organized, holding its first meeting in Chillicothe on the last Thursday of October, and from thenceforth the Ohio River constituted the northern boundary of the Synod of Kentucky. In 1816 the Synod asked authority from the General Assembly to make another division, and in 1817 the Synod of Tennessee was formed, thus confining the territory of the Synod of Kentucky to State lines.

Of all the ministers who aided in the formation and early building of the Presbyterian Church in Kentucky, for wisdom, orthodoxy and advocacy of good order, for amount of labor done and good results accomplished, Rev. David Rice easily stands pre-eminent. He was born in Hanover County, Virginia, in December, 1733; was licensed in 1762; labored in Virginia twenty-one years, and in Kentucky thirty-two years. He died at his home in Green County in 1816, at the age of eighty-three years. It is estimated that in the fifty years of his active labors fully one hundred thousand persons heard from his lips the Gospel in its simplicity, presented with power, and in unmistakable terms.*

His name and his good work should be held in grateful remembrance by all Presbyterians, and especially by those of Kentucky. It is gratifying to note that the two Synods of Kentucky, in just though tardy recognition of his eminent worth and services, inaugurated in

* Bishop's Memoirs.

the year 1889 a movement to raise a suitable monument to his memory. This after some years' delay was finally erected and dedicated.

Of some of the other ministers of that early period, co-laborers of "Father Rice," mention will be made in another chapter, in connection with the history of the Benson Churches of Franklin County, where they ministered, one as pastor, others as regular or occasional supplies.



UPPER BENSON CHURCH—1795.

CHAPTER II.

UPPER BENSON CHURCH.

The beginning of organized Presbyterianism in what is now Franklin County was in the year 1795, the date of the formation of Hogsett Church, or, as it was afterward known, "The Upper Benson Church," by which latter name it was entered upon the roll of Louisville Presbytery.

Among the earliest settlers of this section was Mr. Thomas Paxton, who came out from Virginia in 1788. He first went to McAfee Station, in the vicinity of which he remained for a few months, and then located his future home on a tract of land on the waters of Little Benson Creek, which now forms a part of the southern boundary of Franklin County. His title to the tract was covered by a military claim or warrant, granted for services in the Revolutionary War, and was signed by Benjamin Harrison, Governor of Virginia, dated A.D. 1784, "and in the year of the Commonwealth the eighth," and embraced one thousand acres. The survey included land on both sides of the creek for about one mile. It was at that time a beautiful perennial stream, fed by numerous fine springs and nourished by the primeval forests through which it flowed. In this matter Mr. Paxton showed wisdom and foresight, for thereby he secured the control of the water privilege, which subsequently became a great factor in his development of the section. After selecting a site for his home and erecting a house, (a two-story, hewed-log

building of four rooms,) making a clearing and putting in a crop, he returned to his native place in Rockbridge County, Virginia, and married Miss Rebecca Hogsett, with whom he returned to his new Kentucky home in April, 1790.

Mr. Paxton was a man of great energy and force of character, and, although still under thirty years of age, was skilled in mechanics, which accomplishment was of great service in the new country, where conveniences were few and skilled workmen rare.

After establishing his home, being a devout Presbyterian, Mr. Paxton felt the absence of the stated means of grace, and immediately took steps to secure the benefits of the preached Gospel, and to eventually establish a church of his own faith and order. Looking in the direction of the churches of New Providence, Harrods Station and vicinity, then the principal source of religious influence in this section, he secured the visits of a number of ministerial brethren, who held religious services in this neighborhood. Upon these occasions the settlers within reach would assemble, upon notification, at the Paxton place, where the services were usually held.

Among the ministers who thus visited and preached here in 1792-3 was Rev. Cary H. Allen,* one of the young missionaries sent out by the Synod of Virginia. He labored two years among the scattered congregations, and then settled as pastor of the churches of Paint Lick and Silver Creek, where, after a brief pastorate, he died in 1795. He was a graduate of Hampden Sidney, a very popular and acceptable preacher, greatly beloved

* Minutes of Session.

by all classes of the people, and very successful in his ministry. His death was universally deplored, as men of his talents and popular gifts were greatly needed at the time.*

Rev. William Calhoun, who came to Kentucky with Rev. Cary Allen, as a missionary sent out by the Synod of Virginia in 1787, and who labored for some years in this Presbytery, "preached for this people from time to time."† Although a young man, he was a very solemn and impressive preacher, and bore a very high character for godliness and consistency. He finally settled as pastor of the churches at Ash Ridge and Cherry Springs, which he served for several years, and then returned to Virginia, where he lived and labored to an advanced age.*

Rev. Samuel Shannon, pastor at that time of the Woodford Church, visited and preached regularly for the people of Little Benson. The section was rapidly filling up with settlers, and in the spring of 1795, the way seeming clear, a Presbyterian Church was organized in Mr. Paxton's house. Rev. Samuel Shannon was the officiating minister, and Thomas Paxton and Robert Armstrong were chosen ruling elders.† Steps were immediately taken for the erection of a house of worship. Mr. Paxton set apart, on the extreme western end of his tract, a suitable site for church purposes. This was on elevated ground, overlooking for some distance the valley of Benson, and about a mile from his residence.

In the fall of the same year a comfortable building

* Bishop's Memoirs.

† Minutes of Session.

was finished and occupied by the little flock. The house was a neat structure of hewed logs, compactly built and closely joined with mortar, twenty-eight by forty feet in size. The work was done by the neighbors and friends, and out of materials near at hand, from the foundation of stone to the wooden pins which held in place the shingles of the roof. The location was admirably chosen, beautiful for situation, and accessible to the more thickly settled country west of it, and towards the village of Lawrenceburg, five miles away. This building served the needs of the congregation during its entire existence. After a few years, however, improvements were added. The entire outside was sheathed with weatherboarding, and the interior lathed and plastered. The pulpit was moved from the side to the end of the building, opposite the entrance. A schoolhouse was built near by and facing the front door, and an inclosure made for a burial ground.

This building stands to this day, and is a monument to honest materials and good work. The timbers remain sound, the framing of the doors, windows and roof, held together by wooden pins, are intact, and the mortar (one of the lost arts) is harder than stone itself. Emigrants in large numbers coming to the State, this section was rapidly filling up with settlers, and the land was all occupied speedily, although it was not as yet to any great extent inclosed. There were no public roads, and bridle paths through the woods and along the water courses were the highways of communication to those able to ride, while many, less fortunate, had to walk. Notwithstanding this, some who habitually attended the church walked five to six miles to enjoy its privileges, and one worthy mother carried her

infant that distance. In developing the material interests of the neighborhood, Mr. Paxton, in addition to a tannery and sawmill on the stream, built and equipped a grist mill, which was from the beginning a success, as these conveniences were much needed throughout the country, and at once superseded the family hand mills and rude appliances for grinding corn. This "Paxton's Mill" became a noted mill seat, a place of resort for many miles around, and especially when it was greatly enlarged and improved for grinding wheat, when it was for a time the only flouring mill within a large radius, supplying even Frankfort in part for a period with its products.

All these public improvements added materially to the growth and development of the community, and consequently to that of the church. Though not able to employ a minister for all his time, there was preaching with some regularity by passing brethren, and by others who were induced from time to time to come for special four days' services. Among these were Rev. William Mahon,* Samuel Shannon,* Samuel Rannells,* Dr. John P. Campbell* and Samuel B. Robertson.*

A number of additions to the church at this time included some families from the "lower neighborhood," as it was called, among whom were William Boyd and Robert Hamilton, who were elected elders and added to the session of this church.

About 1800 and 1801, during the religious excitement which prevailed throughout the State and country, "this little church shared, in common with the others, some of the calamities as well as the blessings for which

* Minutes of Session.

that period was noted.”* Owing, however, to the counsels and influence of Rev. Samuel Rannels, together with the wisdom, prudence and firmness of the session, the church was spared the schism which rent many others. In the history of our country there have been several noted and widespread revivals of religion. The first, in 1741, was known as the “Great Awakening,” when Whitefield came to America and preached throughout the colonies from Massachusetts to Georgia. Jonathan Edwards in New England, the Tennants in the middle sections, and other eminent preachers in Virginia and the Carolinas, were engaged in the work, which continued for several years. Under the influence of this revival many of our noted colleges were founded, in which was trained that noble generation of Presbyterians which acted such a prominent part in the stirring events of the “Revolution,” and in the equally momentous and critical formative period immediately following, in which our National Constitution was constructed and adopted. The next great revival was at the time of which we write, the beginning of the nineteenth century.

Beginning in this State, it spread over the whole country, East and West, but was more remarkable in some of its features in Kentucky than elsewhere. It seemed to be a reaction against the widespread skepticism and decline in spirituality throughout the land, brought about in a large degree by association with the French Army and the spread of infidel writings, as well as the demoralization consequent upon the long and soul-trying war. This was the era of “Camp-Meet-

* Minutes of Session.

ings," which, originating in Kentucky, spread throughout all the western country, and which, notwithstanding their many objectionable features, wrought such widespread results for good that the movement has become known in religious history as the "Great Revival."

During the early years of the century Upper Benson Church was highly favored in having the ministrations of some wise and discreet men. One of these was Rev. Samuel Rannells, who was one of the Synodical missionaries sent out from Virginia in 1787. He was pastor of the churches of Paris and Stoner Creek until his death in 1817. He frequently made missionary tours, confirming the weak and struggling churches, and was often a welcome visitor here. "He was a zealous and successful minister, remarkably gifted in prayer, solemn and impressive in the pulpit, always acceptable in his ministrations to the pious and intelligent Christians, but unattractive to those without the Church. He was of great service to the Presbyterian Church in this section during the perilous times alluded to, in maintaining its purity and orthodoxy, and confirming and strengthening it in the faith.*

Another minister who occasionally, during several years, preached here was Dr. John P. Campbell. He came from Virginia while yet a lad, and was one of the first pupils in Transylvania Grammar School, under the teaching of Rev. David Rice. He completed his education at Hampden Sidney, and in 1787 was another of the party of young missionaries sent out by the Synod of Virginia to Kentucky. His first charge was Flemingsburg, and he labored afterward for eighteen years

* Bishop's History.

in Danville, Versailles, Nicholasville, Lexington, Mercer and Franklin Counties.* In 1811 he officiated as chaplain to the Kentucky Legislature. In 1813 he removed to Chillicothe, Ohio, where he died the following year. All accounts agree that Dr. Campbell was the most brilliant and best equipped mentally of all the preachers of Kentucky in his time. He was the author of a number of works of high merit, successfully combating the errors of the day. In an extended sketch by one who was associated with him it was said that "he was distinguished as a naturalist, was an accomplished linguist, an able logician, an eloquent speaker and writer, a skilled physician, a sound and judicious divine, and a zealous and evangelical preacher of the Gospel."†

Rev. Archibald Cameron, ministering to the churches at Shelbyville and Mulberry, frequently preached at Upper Benson, and held protracted meetings, and for a time supplied the pulpit regularly once a month. The "protracted meetings" were at that time seasons of great interest, and continued usually four days, with two or more ministers present. The congregations were large, for the people attended, whatever the distance. Mr. Cameron studied divinity with Rev. David Rice. He came, while yet a child, with his parents from Scotland, and grew up in Nelson County. He was ordained in 1796, and after six years took charge of the Shelby Churches, which he served continuously until his death in 1836. With these churches as a center, his labors extended over the neighboring counties. He was a preacher of great eloquence and power, and as a sound and doctrinal divine had no superior in

* Bishop's History.

† Bishop's Memoirs.

the Synod. In the troublous discussions and schisms of the early church he was always found on the side of orthodoxy and good order, and was of great service to all those to whom he ministered in maintaining them in the purity of their faith.*

In 1806 Rev. Samuel Shannon severed his connection with the Woodford Church and removed to Franklin County, where he became pastor of Upper Benson and Lower Benson Churches. The latter had been recently organized, a number of persons, including Robert Armstrong, an elder, having been dismissed by Upper Benson to aid in its formation. Mr. Shannon served these churches until the outbreak of the War of 1812, when he entered the army as chaplain of one of the Kentucky regiments. He was a graduate of Princeton under the presidency of Dr. John Witherspoon, and was one of the first three ministers of our Church who settled north of the Kentucky River in this territory. After the war he engaged in missionary work, mostly north of the Ohio River, though still retaining his home here. In 1822, while on one of his tours in Indiana, he contracted a fever, and was met on his returning journey by his family just in time to receive his dying blessing. He was a zealous and indefatigable minister, but owing to an awkward and unattractive manner and hesitancy of speech, he was not a popular preacher. He was a man of immense frame and great physical power, and many stories were told of his wonderful feats of strength and prowess during the war, in which, although a chaplain, he took an active part in the fighting. He was very highly esteemed for his uniform kindness of heart and

* Bishop's Memoirs.

good nature, and was always a welcome guest. His remains were buried at Upper Benson church, where his monument still stands under the shadow of this historic old building.

After Mr. Shannon's departure the church was in a low state of life and activity for several years. A number of the prominent members had left the neighborhood, and Mr. Thomas Paxton, one of the elders, had temporarily removed his membership to Frankfort, to assist in organizing a church there. The congregation had to again depend upon irregular supplies, and those sent occasionally by Presbytery to hold four days' meetings and administer the sacraments. Following the "Great Revival," which began with the century and continued several years, there had come (as is usually the case) a great spiritual dearth in all the churches, many of them receiving very few or no accessions at all for ten or fifteen years. Among the ministers who came to the help of the church at this period was Rev. Eli Smith, of Frankfort, who was in 1824 induced to supply the pulpit statedly once a month.* Shortly after this the church took on a new lease of life and activity. It was about the time of the beginning of another "Revival Epoch" in the Church at large. Under the influence of this awakening Upper Benson Church was reorganized. Mr. James Miller and James Hutton were made ruling elders. Mr. Thomas Paxton brought back his membership from Frankfort and was again added to the session, and a considerable number of persons were added to the membership. Rev. Eli Smith was largely instrumental in this good work, and his kind offices and

* Minutes of Session.

ministrations were never forgotten by the church. He continued to preach for it even after he had given up the Frankfort charge, and prior to his removal to Paris, in 1829. In the year 1828 this session was called upon to aid in the formation of a church in the town of Lawrenceburg, about four or five miles distant.*

"This little town previous to 1828 was wholly given to ungodliness. Wickedness of almost every kind reigned unmolested, and it was impossible to induce the inhabitants to attend upon the preaching of a passing minister, and those who had formerly visited the place had become discouraged and long since ceased their visits.* In 1828 a praying man took up his residence here. He engaged in family worship, and thereby attracted the notice of, and afforded amusement to, the town, and when he appointed a public prayer meeting, none but the blacks could be induced to attend. But being a man of perseverance as well as of faith, he continued to pray, and after a time his prayers were answered, and scoffs and sneers were changed to tears and supplications. He arranged for a four days' meeting, beginning on May 30th, 1828. The ministers present were Dr. Thomas Cleland, Reverends Smith, Forsyth, and Moreland, together with the session of Upper Benson Church, in the neighborhood. With Mr. Moreland as moderator, the session received upon examination and profession of faith a number of persons. A deep impression was made upon the large audiences in attendance, which continued and deepened until twenty-five persons were received upon profession."*

At a meeting of session a few days later twelve,

* Minutes of Lawrenceburg Church.

more persons were added. A church was at once formed, with Fielding L. Connor and W. K. Van Arsdale, elders, and a number of persons were at the same time received by letter from the Upper Benson Church.*

At a four days' sacramental meeting, conducted at Upper Benson Church in the month of June, 1829, conducted by Revs. John Jones, Andrew Shannon and James Hawthorn, a very large congregation was present, and a new enrollment of the members was made, and the following persons were received upon profession of faith: Mrs. Margerite Russell, Mrs. Julia Ann Jett, Miss Ann Black and Mrs. Margerite McGill. At a congregational meeting held shortly afterward, moderated by Rev. John Jones, Rev. James Hawthorn was elected pastor by unanimous vote, and duly installed by Louisville Presbytery in November following, at which time James McBrayer and Matthew Davidson were added to the session, and H. McBrayer and John H. Paxton elected deacons. Mr. Hawthorn was at the same time installed pastor of the Lawrenceburg Church, giving to each church one-half his time.

On March 21st, 1830, twenty-one persons were dismissed to the "Lower Benson Church," to aid in its reorganization, and several members were added here upon certificate, among whom were Fielding L. Connor and wife, from Lawrenceburg, and Mr. Connor, being a ruling elder, was added to the session of this church.

Mr. Hawthorn resigned the pastorate in 1835, and the church was again for a time without the means of grace, except such as were supplied by Presbytery once every three months during the pleasant seasons of the

* Minutes of Lawrenceburg Church.

year, and preaching about once a month by the Rev. Dr. Baker, of Frankfort. Rev. John D. Paxton, of Shelby County, frequently visited his relatives and many friends here, upon which occasions he always preached at the church. He had recently returned from a two years' residence in Palestine and extensive travels in the Old World, a very unusual achievement at that day, and was much sought after and welcomed by the churches. Our Assembly Board of Foreign Missions had not as yet been organized, but the attention of this church had been to some extent enlisted in this cause by the A. B. C. F. Missions. Rev. Mr. Paxton was the soliciting agent for this Board for several years, and made regular visits and collections here for that cause. The following ministers also preached here during the interim:* M. A. Remley, H. H. Hopkins, Joseph Huber and David Todd, holding sacramental meetings by appointment of the Presbytery.

In 1838 Rev. D. M. Winston, who had visited and preached here while pastor of Bethel Church, removed to this church and became stated supply. During his ministry here, being in feeble health, he was often visited and assisted by his intimate friend and associate, Rev. Joseph C. Stiles, with whom he had recently emigrated from the South, and who ministered to a group of churches in Woodford County. Mr. Winston died in 1840, having supplied the church about two years very acceptably. He was very highly esteemed and respected by the congregation, and his death was greatly lamented. He left a son and two daughters, all of whom are yet living. His remains were buried

* Minutes of Session.

beside those of his predecessor, Rev. Samuel Shannon, the first pastor, in the little God's acre on the hill. In the spring of 1841 Rev. Ephraim K. Lynn, who had been steadily supplying Lower Benson Church, consented to give one-half his time to Upper Benson. This arrangement was approved by Presbytery at its regular meeting here, at which time Mr. Lynn was duly installed, and at a congregational meeting Mr. J. A. Kellogg was added to the session.

In 1842, August 1st, a protracted meeting was opened in this neighborhood, and continued ten days. It strongly resembled in some of its features the camp-meetings of the previous generation. Preparations were made on a large scale, ministers invited, and accommodations provided for distant visitors. The locality selected was Franklin Springs, formerly known as Scantlan's Springs, and afterward as the Kentucky Military Institute.* These springs, situated on the "Harrodsburg Public Road," six miles from Frankfort, had for years been noted for the medicinal qualities of the waters. Buildings had been erected for the temporary sojourn of invalids and visitors from a distance, which included a main building and two rows of cottages, ten in each, on either side. A large and handsome pavilion, to be used for dancing, covered the main spring, which was surrounded by a natural amphitheater. Dr. Joseph Roberts, of Frankfort, was the physician in charge, and the springs for a time became a popular resort. The gay and fashionable people of the neighborhood, of Frankfort and Lawrenceburg, frequently resorted hither in pleasant weather for dancing parties,

* Now the Stewart Home

which at that time was the absorbing amusement. This was all effectually broken up by the camp-meeting, in which many of the dancers were converted, and the noted dancing master and teacher from Frankfort, a Mr. Gaither, who came to scoff, remained to pray, made a public profession, and renounced his former calling. The services were conducted in the grove around the main spring and pavilion. The sessions of the two Benson Churches attended daily, and with Mr. Lynn as moderator, received a large number of persons, some joining these churches and many going to churches elsewhere.

Mr. Lynn resigned and removed to another State in 1843, and closed the last regular pastorate of this church. The church then had to return to the unsatisfactory arrangement of occasional supplies, without a resident shepherd. Rev. John Montgomery, John D. Paxton, Sylvester Scovill, A. A. Shannon, James Hawthorn and J. J. Bullock were among those who preached here in 1843 and 1844, some of them by appointment of Presbytery, the others upon invitation of the church. In June, 1844, the church sustained a great loss in the death of Mr. Thomas Paxton, one of its founders and its chief and most influential elder and promoter. The funeral service was conducted by Rev. James Hawthorn, a former pastor, who also paid an eloquent tribute to Mr. Paxton, which appeared in the *Protestant Herald* at the time, and which is given in another place in this chapter.

Rev. D. C. Proctor, residing in Frankfort, supplied the pulpit of Upper Benson Church during the summer of 1845, and Mr. Hawthorn, having returned to reside in Lawrenceburg, occasionally held meetings in this,

his old charge, and administered the ordinances. The last minister who regularly supplied Upper Benson Church was Rev. Ben Mills, of Frankfort, who divided his time between it and Macedonia Church, Woodford County. This was in 1847.

In consequence of deaths and removals, the membership of the church had become so reduced in number that in 1848 the remaining few, the elders all having died or gone elsewhere, concluded to disband. The greater part joined the Lower Benson or Franklin Church; others, on the Anderson County side, went to Lawrenceburg, and a few united with Frankfort Church.

The Upper Benson Church had been in existence about fifty years, and filled an important and influential place in its time. It was the first church organized in this county, and the first of our faith and order in this immediate section south of the Kentucky River. During its life it had at different times the ministrations of some of the best and most noted preachers in the State, and with few exceptions the ministers who served it were of more than average ability. Two of these died on the field, and were buried under the shadow of its walls.

The eldership of Upper Benson Church, while at no time composed of educated and highly cultured men, was noted for its sturdy and unwavering adherence to orthodoxy and the distinctive principles of our Church, and owing largely to this the unity and purity of the body were maintained to the end. A large part of the records is taken up with judicial proceedings and trials of offending members. The principal causes of offense were habitual absence from service and "intemperate use of ardent spirits." One case, however, between two

prominent members, one an elder, arising from a breach of the ninth commandment, assumed such proportions that it required the presence and action of a commission of Presbytery to settle it. Another case, in 1830, of very unusual character, was for a breach of the sixth commandment of the Decalogue. The record reads:

“WHEREAS, Mr. Wm. Johnson, a member of this church, has been arraigned before the tribunal of his country for a breach of the sixth commandment on the eighth day of February last, and by said tribunal has been found guilty, and duly condemned; and,

“WHEREAS, On account of some defect in the legal proceedings he has obtained a new hearing, and for this is waiting in confinement, thus being unable to appear before this session; therefore,

“*Resolved*, That the session will withhold its full investigation of the case and final action until the case be issued by the civil court.”

And the minutes show that, although W. J. did finally escape punishment, on account of some technicality, in the civil court, he was duly tried by the session, found guilty, and excluded from the church.

Although the benevolent operations of our General Assembly were as yet in a formative state, and only two or three of the Boards had been organized, this little country church was in full sympathy with all such work, and contributed cheerfully to every good cause that the session allowed to be presented. Prior to the formation of our Board of Foreign Missions this church contributed regularly to this cause through the American Board. The session in 1830 took high ground on the subject of education for the ministry. They may have

in their own experience seen the need of better preparation for the office. The following minute is good reading for their descendants and the Church to-day:

“In view of the destitution of the stated means of grace in the dispensation of the word and ordinances of God in our own land, and reflecting upon the condition of the nations of the earth still shrouded in nature’s darkness, and believing that the command of the Redeemer, to make disciples of all nations, was delivered to his church and is still obligatory upon it, and feeling and acknowledging that we, and all we have, are the Lord’s, and as his stewards will ere long be required to give him a strict account of every talent, we, the session of Upper Benson Church, do most earnestly call upon all the members of this church to take this matter into their serious and prayerful consideration. And we do further resolve, that, being a branch of Christ’s Church, we are under obligations to use our exertions, as God may favor us, in training young men for the gospel ministry, and as officers of the church, according to Scriptural order, we feel it to be our duty and privilege to take the superintendence of this matter and press it upon the congregation. And we do now earnestly urge upon every member of this church to contribute annually, as God may have prospered them, to the cause of education as operated by our General Assembly.”

In the history of this church one man stands out prominently as its mainstay and support. The following obituary notice of him appeared in the *Protestant Herald* of June 15th, 1844:

“ In Franklin County, at his residence, on the morning of the 8th inst., Mr. Thomas Paxton, in the eighty-fourth year of his age. He had been a ruling elder in Upper Benson Church since its organization in 1795, and may truly be said to have been the main support thereof. He was one of the few remaining soldiers of the Revolution, and lived an honest man, a sincere and devoted Christian, and was respected and beloved by all who knew him. His funeral was attended by a very large concourse of citizens, neighbors and friends, who assembled to testify their respect to the deceased. The occasion was improved by a sermon by Rev. James Hawthorn from the words, ‘ Help, Lord; the godly man ceaseth, and the righteous fail from the earth.’ ”

In a subsequent issue of the same paper Mr. Hawthorn, his former pastor, has the following communication :

“ Although indisposed to eulogize the dead or flatter the living, the writer deems the death of Mr. Thomas Paxton an occasion not only justifying, but demanding a more extended notice than is common or called for in other cases. A very few vestiges remain of a generation of men who were manifestly raised up and qualified by the Disposer of all events for a momentous work. As from time to time they drop into the grave, it is wise for us to consider carefully how they acted their part in life, that we may profit by their experience.

“ Mr. Paxton was born in Rockbridge County, Virginia, November 15th, 1761. Of his youthful days we have but little information. We are assured, however, that young as he was, he took an active part in the bloody yet glorious struggle by which our independ-

ence was achieved. Though not yet twenty years of age, he was present at the siege of Yorktown and the surrender of Cornwallis, and was one of the guard appointed over the person of that distinguished captive.

“ In the fall of 1788 he came to this country, having been married the year previously to Rebecca Hogsett. He first came to McAfee’s Station, but soon after settled in the place where he closed his mortal career. This was then a wilderness, almost untrodden except by savage foot. Shortly before this time, having fought his country’s battles, he had enlisted under the standard of the great Captain of salvation, and in his new residence one of his first cares was to secure the enjoyment of a preached gospel.

“ In 1795 the Upper Benson Church was organized, and Mr. Paxton was made one of its ruling elders. This office he continued to sustain in it until released by death. And so faithfully, zealously and acceptably did he discharge the duties of his station that he justly earned for himself the reputation of being ‘the pillar of the church,’ Christ being the only foundation. In the remarkable excitement which prevailed in our State about the commencement of the present century, its attendant calamities as well as blessings were felt deeply in this congregation. But in the midst of the defection of some and the confusion and consternation of nearly all, Thomas Paxton, like the faithful sentinel, was found standing fearlessly at his post, and as the judicious pilot no doubt exerted a most happy influence in guiding this little barque safely through the tempest. And having, as Caleb and Joshua, by divine grace ‘followed the Lord fully,’ he realized even on earth in a high degree the blessing promised to such. He was permitted to see

all his surviving children the hopeful followers of the Lamb, to witness several glorious instances of the outpouring of the Spirit of God in this region, to enjoy universally the good-will and respect of his acquaintances, the habitual sweets of communion with God, and the bright assurance, as he approached his death, of a place in the mansions of rest and immortal glory.

“To the church of which he was a member and officer from its organization, his death is a loss not soon to be repaired. To the neighborhood, in which for half a century he has been acting the part of ‘the good Samaritan,’ who shall be found to fill his place? But his family, and especially the bereaved companion of his bosom, now bowed down beneath the afflictions of life and the infirmities of age, feel most sensibly the void that has been created by his departure. Still none can murmur, for he has descended to the grave as ‘a shock of corn fully ripe in his season,’ for ‘he was a good man, full of the Holy Ghost and faith.’ ‘Mark the perfect man, and behold the upright, for the end of that man is peace.’
H.”

LIST OF MINISTERS.

Including those who were pastors and stated supplies, together with others who were pastors elsewhere, and supplied this church at the same time:

Rev. Samuel Rannells.....	1799—1800
Dr. John B. Campbell.....	1800—1802
Rev. Archibald Cameron.....	1803—1805
Rev. Samuel Shannon.....	1806—1812
Rev. Eli Smith.....	1824—1829
Rev. James Hawthorn.....	1829—1837
Rev. D. M. Winston.....	1838—1840
Rev. E. K. Lynn.....	1840—1843
Rev. D. C. Proctor.....	1845
Rev. Benjamin Mills.....	1846—1847

The pastors of the Frankfort Church, Rev. Drs. Edgar, Baker and Bullock, during their respective terms of office, supplied this church during the vacancies of its pulpit, preaching regularly Sabbath afternoons during the pleasant seasons of the year. Upon these occasions the two Benson congregations usually worshiped together.

RULING ELDERS.

Thomas Paxton.....	1795—1844
Robert Armstrong.....	1795—1806
Robert Hamilton.....	1800—1830
William Boyd.....	1800—1830
James Hutton.....	1827—1837
Henry Miller.....	1827—1840
Matthew Davidson.....	1830—1845
James McBrayer.....	1830—1846
Fielding L. Connor.....	1835—1846
J. A. Kellogg.....	1841—1846

DEACONS.

Barclay Goodwin.....	1841—1846
John H. Paxton.....	1841—1846

LIST OF MEMBERS.

Thomas Paxton.	Robert Armstrong.
Rebecca Hogsett Paxton.	Jane Armstrong.
James Hutton.	Hankersoon Reed.
Hannah Hutton.	Eleanor Reed.
William Boyd.	Robert Hamilton.
Nancy Boyd.	Mary Hamilton.
Jerry Ford.	James McBrayer.
Artemesia Ford.	Jane McBrayer.
James Paxton.	Elizabeth McBrayer.
John Hutton.	Hiram McBrayer.
Hamilton Crockett	John McGill.
Abram Cofer.	J. A. McGill.
Barbara Cofer.	Samuel Richardson.
Mrs. Martha Shannon.	William Rice.
Mrs. Frances Bennett.	Mrs. Elizabeth Wash.
Mrs. Margaret Latta.	Miss Martha Wash.
J. Bacon Bush.	Mrs. Ann Sharp.
Mrs. Sarah Bush.	Miss Nancy Sharp.
Matthew Davidson.	Hugh Alexander.
Elizabeth Davidson.	Elizabeth Sharpe.
Barclay Goodwin.	Miss Martha Shannon.
Hannah Goodwin.	Sarah Sharp.
Miss Elizabeth Paxton.	John H. Paxton.
Miss Jane Paxton.	Ellen Clark.
William Johnson.	George Williams.
Sarah Johnson.	John Reading.
James Reading.	George Reading.
Mary Robinson.	Mrs. Rebecca Richardson.
Timothy Mayhall.	Miss Rebecca Richardson.
Esther Mayhall.	Mary Goodwin.
Miss Mary T. Paxton.	Miss Rebecca G. Paxton.
Nancy Richardson.	Miss Sarah E. Paxton.
Marguerite Alexander.	Miss Jane Black.
Mary McKendrick.	Miss Jane Mayhall.
Lucy Milam.	Miss Ann Black.
J. A. Kellogg.	James Waddell.
Mrs. Margerite McGill.	Mrs. Jane A. McGill.
Mrs. Margerite Russell.	Miss Nancy Twyman.
Mrs. Julia Ann Jett.	Allen Utley.

Miss Susan Bush.	Matthew McGill.
Miss Sarah Bush.	John A. McGill.
George McCormack.	Henry Utley.
Samuel Reynolds.	Miss Mahala McGill.
Sebritt Tracey.	William Utley.
Charles Carter.	Mary Shannon.
Mrs. Elizabeth Brown.	Mrs. Elizabeth Lane.
Miss Eliza Brown.	William Davidson.
James Davidson.	William Long.
Abraham Sharpe.	Wm. M. Sutton.
Miss Elizabeth McGinnis.	Benoni Nelson.
Mrs. Ann Sharpe.	William Nelson.
Mrs. Mary H. McGill.	Charles Rice.
Marcia McBrayer.	Mrs. Pauline Baker.
Miss Elizabeth McBrayer.	Mary (a slave).
James Reed.	Ann (a slave).
Fielding L. Connor.	Mrs. Jane Connor.
Samuel Shannon.	Norman Green.
Miss Jane Hamilton.	Margerite Tracey.
Mrs. Elizabeth McFall.	Jane Chapman
Mrs. Rachel Woodbury.	Mrs. Ann Tracey.
Mrs. Fidelia Kellogg.	Martha Theobald.
Miss Mary Utley.	Miss Sarah Corban.
Mrs. Charles Carter.	Miss Kitty Ann Corban.
Henrietta Shannon.	Rebecca Satterwhite.
Miss Mary N. Connor.	Mrs. H. B. Lynn.
Mrs. Daniel Carlin.	Mrs. Nancy Utley.
Miss Rebecca Davidson.	Miss Mary Jane Latta.
Mrs. Frances Nelson.	Mrs. Susanna Sutton.
Miss Eliza Shannon.	Miss Sarah Ford.
Miss Martha Ann Shannon.	James Ford.
Mrs. Abigail P. Briggs.	Miss Clarissa Ford.
Sam (a slave).	Miss Mary Ford.
Hannah (a slave).	Miss Elizabeth Ford.
Mahala (a slave).	Julia Ann (a slave).
Nancy (a slave).	

CHAPTER III.

LOWER BENSON CHURCH.

This church was formed during the early years of the century, about 1805. The name of the officiating minister is not positively known, but several circumstances point to Rev. Samuel Shannon as the one who acted in that capacity. Besides being the nearest resident Presbyterian minister, he had some years before this organized Upper Benson Church, and being a regular visitor to that congregation, he was well and favorably known in this neighborhood also. Among the first members were: Robert Armstrong and Jane, his wife; John and Martha Wilson, James and Rebecca Boyd, John and Margerite Robinson, Hamilton and Frances Crockett, Elizabeth Logan, Elizabeth Milam, Mary Wilson, Catherine Bennett, Jane Kennidy, Nancy Arnold, Jane Boyd, Nancy McClosky, Mary Bennett, Sarah Bennett and Elizabeth Wilson. Robert Armstrong, who had been an elder in the Upper Benson Church, was elected to the office here, and with Hamilton Crockett constituted the first session. A house of worship, of the usual type of the period, was erected about a mile from the village of Bridgeport, four miles from Frankfort and half a mile from the public road between the towns of Frankfort and Louisville.

Rev. Samuel Shannon from the first took in some measure the special oversight of the congregation* in connection with his work of pastor of Woodford Church.

* Minutes of Session.

Also Rev. Archibald Cameron,* of Shelbyville, and Rev. William Mahon* visited and preached here at intervals. In 1806 Mr. Shannon resigned the pastorate at Woodford Church, and removed to reside permanently in this neighborhood at a point between the two Benson churches, of which he then took charge as pastor, dividing his time equally between them. He continued in charge until the War of 1812 with England, at which time he resigned and entered the army as chaplain. After this for some years the church had no settled pastor, and had to depend upon such help as could be had from Presbytery and an occasional supply. Rev. Archibald Cameron, of Shelby, who was a very zealous and indefatigable minister and home missionary in this section, frequently held meetings here, and later on Rev. Eli Smith, of Frankfort, supplied the congregation regularly in the pleasant seasons of the years. Upon these occasions the two Benson congregations for convenience would join together. Mr. Smith continued these ministrations during his stay in Frankfort, and for a short time even after he resigned there and before removal to Bourbon County in 1829. After the departure of Mr. Smith, and when the Upper Benson Church had united with the Lawrenceburg congregation in the employment of a pastor, a congregational meeting of this church was called in November, 1829, to consider the propriety of disbanding and joining the most convenient churches. It was, however, determined unanimously at the meeting to hold together. Twenty-four persons came forward and pledged themselves to the support of the church, and a reinforce-

* Minutes of Session.

ment of twenty-one members was received from the Upper Benson Church. Robert Hamilton, William Boyd and John Reading were added to the session, two of whom had been elders in the other congregation.

In 1830 Rev. James Hawthorn began his ministrations here in connection with his pastoral work at Upper Benson, and at this time also Mr. John Lapsley, a ruling elder in the church from which he came, was received upon certificate, and shortly afterward added to the session. Rev. John T. Edgar in 1832 began preaching here on Sabbath afternoons in connection with the pastoral work at Frankfort. He acted as moderator of the session and administered the ordinances of this church. During suitable weather in summer these afternoon services were often held in the Sugar Tree Grove, one and a half miles west of Frankfort, at the forks of the Louisville and Harrodsburg public roads. Many of the Frankfort people also attended these services, and the sessions of the two churches occasionally held joint meetings there, especially on sacramental occasions. At a protracted meeting held here April 28th, 1832, a considerable number of persons were received, including the following upon certificate from Pisgah Church, Virginia: Andrew B. Read, John L. Read and Frances Read; also John and Temperance Sharpe, from Shelbyville, Kentucky. In May, 1834, Mr. Andrew B. Read and John Sharpe were added to the session, a collection was taken for Home Missions as conducted by Louisville Presbytery, and a special collection ordered for the following Sabbath to buy a Bible and copy of Watts' Hymns, for use in the public services of this church.

In November, 1834, an arrangement was made by the session, with the consent of Presbytery and the

Frankfort Church, with the Rev. Daniel Baker, D.D., then pastor at Frankfort, for his services every Sabbath afternoon, at two o'clock, subject to the approval of this congregation. "On December 16th following the congregation met according to appointment, and having heard Bro. Baker three Sabbaths previous, by unanimous vote it accepted of his labors."* This arrangement was continued during Dr. Baker's stay at Frankfort, to the great edification of this church. In 1837 Rev. James Logan ministered to the church as stated supply, giving it half his time, and Rev. James Hawthorn, of Lawrenceburg, also preached for it once a month. In the year 1838 Rev. Sylvester Scovill supplied this church, preaching from time to time, as his engagements elsewhere would permit. In 1839 and 1840 Rev. D. M. Winston, who was laboring at the Upper Benson Church as its stated supply, also preached regularly to Lower Benson Church. Rev. J. J. Bullock, of the Frankfort Church, continued the arrangement made with his predecessor, Dr. Baker, and supplied the congregation on Sabbath afternoons until the coming of Rev. E. K. Lynn, in the fall of 1840. In April, 1841, the two Benson Churches united in a call to Rev. Ephraim K. Lynn to take pastoral charge, and he was installed at a meeting of Presbytery in the same month. During Mr. Lynn's pastorate of the two churches, which was a very agreeable one to all parties and profitable to the two congregations, the two bodies often worshiped together, and the elders held joint sessional meetings, sending one delegate only to the Church courts. In October, 1841, Mr. Frederick Robb and Mr. Peter Jett were added to

* Minutes of Session.

the session, and George Williams and Samuel P. Reading elected deacons. In 1844 Mr. Lynn removed to another State, leaving this field again vacant. Rev. John D. Paxton, of Shelby County, was very kind in visiting the congregation and ministering to their spiritual wants at this time, and Rev. J. J. Bullock, of Frankfort, again preached to it and held communion services regularly.*

About this time the congregation left the old church in which it had hitherto worshiped, and entered into a modern and well-appointed church building on the Louisville turnpike, near Bridgeport, beautifully situated and more convenient of access. At the same time the name was changed from "Lower Benson" to "Franklin Church," by which latter name it was enrolled in the records of Presbytery.

At a called meeting of Presbytery at Franklin Church in January, 1848, Rev. J. S. Braddock was examined, ordained and installed as pastor of this church. At this time the church was reinforced by the addition of a number of persons from the recently disbanded Upper Benson Church, among whom was Fielding L. Connor, a ruling elder, who was added to the session of this church, and about the same date the congregation elected Dandridge Crockett and A. B. Dooley ruling elders, and Alexander Wilson and Henry W. Sneed deacons.

Mr. Braddock terminated his work here in 1849, after which for some years the church was without the regular means of grace. The record book of session was lost, and not recovered until 1865, about which

* Minutes of Session.

time Rev. Thomas H. Cleland supplied the church for several months. After Mr. Cleland's departure the Rev. D. T. Stewart preached for the congregation and administered the ordinances from time to time. In June, 1865, Mr. Alfred B. Read was elected ruling elder, who with Mr. A. B. Dooley and Mr. Peter Jett constituted the session. In 1865 the Rev. John R. Hendrick began to regularly supply the pulpit of Franklin Church, and continued to do so with great acceptance to the congregation for several years. He was the last minister in connection with our branch of the Church who ministered to this congregation. In April, 1873, the congregation, at a meeting called to consider their church relations, instructed their delegates to Presbytery to attend Louisville Presbytery in connection with the Southern General Assembly, which was to hold its approaching meeting in the Second Church, Louisville, and to have this church placed upon its roll and taken under its care. This course was carried out, and Franklin Church thus severed its connection with the Presbyterian Church in the United States of America, and was enrolled by Louisville Presbytery in connection with the Presbyterian Church in the United States.

LIST OF MINISTERS.

FROM ORGANIZATION TO THE YEAR 1873.

Rev. Samuel Shannon.....	Pastor, 1806—1812
Rev. Eli Smith.....	Supply, 1824—1829
Rev. James Hawthorn.....	Pastor, 1830—1835
Rev. John T. Edgar.....	Supply, 1831—1832
Rev. Daniel Baker.....	Supply, 1834—1835
Rev. James Logan.....	Supply, 1837
Rev. D. M. Winston.....	Supply, 1836—1840
Rev. J. J. Bullock.....	Supply, 1840—1841
Rev. E. K. Lynn.....	Pastor, 1841—1844
Rev. J. S. Braddock.....	Pastor, 1848—1849
Rev. T. H. Cleland.....	Supply, 1865
Rev. D. T. Stewart.....	Supply, 1865—1866
Rev. J. R. Hendrick.....	Supply, 1866—1873

RULING ELDERS.

FROM ORGANIZATION TO THE YEAR 1873.

Robert Armstrong.....	Installed 1805
Hamilton Crockett.....	Ordained and Installed 1805
John Reading.....	Ordained and Installed 1829
William Boyd.....	Installed 1829
Robert Hamilton.....	Installed 1829
John A. Lapsley.....	Installed 1831
John Sharpe.....	Ordained and Installed 1834
Andrew B. Read.....	Ordained and Installed 1834
Frederick Robb.....	Ordained and Installed 1841
Peter Jett.....	Ordained and Installed 1841
A. Boyd Dooley.....	Ordained and Installed 1848
Dandridge S. Crockett.....	Ordained and Installed 1848
Fielding L. Connor.....	Installed 1848
Alfred B. Read.....	Ordained and Installed 1865

DEACONS.

George Williams.....	Ordained and Installed 1841
Samuel P. Reading....	Ordained and Installed 1841
Alexander Wilson.....	Ordained and Installed 1848
Henry W. Sneed.....	Ordained and Installed 1848

ROLL OF MEMBERS

FROM ORGANIZATION TO THE YEAR 1873.

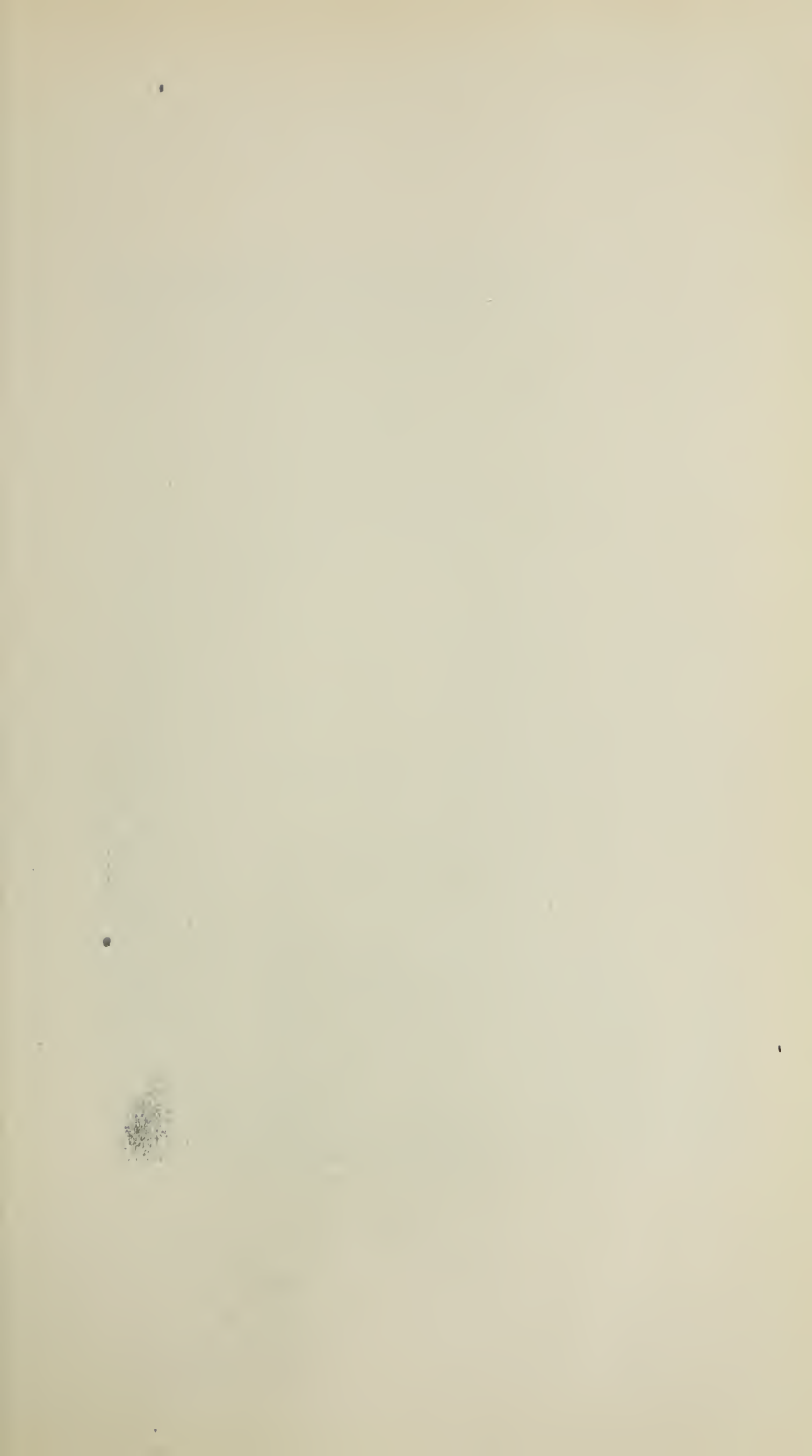
Those marked with a * were received by letter. All others upon examination.

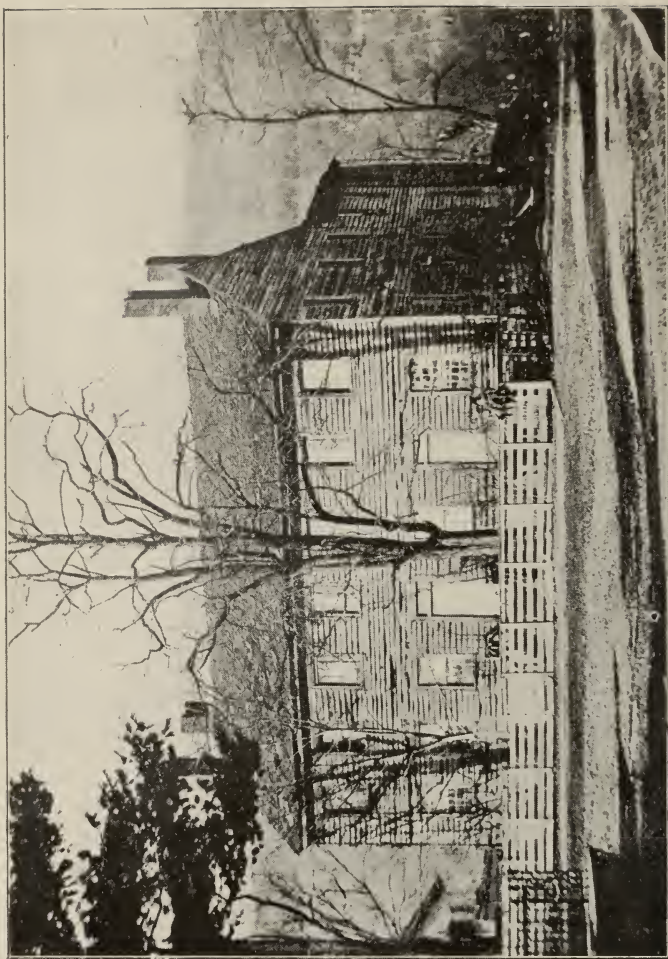
Robert Armstrong.*	John Wilson.
Jane Armstrong.*	Martha Wilson.
James Boyd.	Hamilton Crockett.*
Rebecca Boya.	Frances Crockett.
John Robinson.	John Reading.*
Margaret Robinson.	Mary Reading.*
Timothy Mayhall.*	Thomas Scroggin.
Esther Mayhall.*	Mary Scroggin.
Mary Wilson.	Nancy Arnold.
Mary Bennett.	Elizabeth Logan.
Catharine Bennett.	Elizabeth Milam.
Sarah Bennett.	Jane Kennedy.
Elizabeth Wilson.	Nancy McClosky.
Mary Wilson.	Joseph Reading.
George Williams.*	Jane Boyd.
Elizabeth Williams.*	William Boyd.*
Hugh Alexander.*	Nancy Boyd.*
Mary Alexander.*	Lucy Milam.*
George Reading.*	Ann M. Crockett.
Mrs. Margaret Russell.*	Ann M. Black.*
Mrs. Julia Ann Jett.*	Mary McKendrick.*
Mrs. Catherine Wilson.	Abijah Hughes.
Mrs. Mary Scroggin.	Susanna Hughes.
Miss Nancy Reading.	Miss Lucy Hughes.
John A. Lapsley.*	John Sharpe.*
Mrs. Mary Lapsley.*	Mrs. Temperance Sharpe.*
Miss Mary J. Lapsley.*	Andrew B. Read.*
Robert Hamilton.	Mrs. Frances Read.*
Mary Hamilton.	John L. Read.*
Miss Elizabeth Hamilton.	Jane Black.*
Mary Ann Williams.	Mary Robb.
James F. Black.	Eliza Milam.
Julia Ann Boyce.	Susan Williams.
Mrs. Frances Black.	Miss Margaret Jett.
Mrs. Mary Reading.	Samuel P. Reading.

Frederick Robb.
 Hannah Paxton.
 Patsy Arnold.
 Samuel P. Reading, Jr.
 Sarah Evans.
 Jane Hamilton.
 Sarah Hamilton.
 Peyton Hamilton.
 Mary Hamilton.
 Mrs. Sarah Ellison.
 Mrs. Elizabeth Ellison.
 Barney Pullam.
 Dandridge Crockett.
 Mrs. Frances Pullam.
 Joseph Boyce.
 W. Bradley.
 Alexander Crockett.
 A. B. Dooley.
 Anthony McKee.
 William H. Crutcher.
 Henry W. Sneed.
 Squire (a slave).
 Absolem Knox.
 David Johnson.
 Miss Eliza Robb.
 James Wood.
 Anthony Crockett.
 Mrs. Susan Crockett.
 Mrs. Ann Jenkins.
 Frances Dooley.
 Thompson Howard.
 Turner (a slave).
 Mrs. Margerite Crockett.
 Zepheniah Williams.
 Miss Martha Jane Jett.
 Fielding L. Connor.*
 Matthew Davidson.*
 Mrs. Elizabeth Davidson.*
 Miss Jane A. Davidson.*
 Miss Drusilla Davidson.*
 Miss Elizabeth Paxton.*
 Miss Frances Crockett.

Mrs. Elizabeth McKee.
 Peter Jett.
 John Evans.
 William Scroggin.
 Mrs. Nancy Scroggin.
 Landon Carter.
 Ellen Mayhall.*
 Henry Wolfe.*
 William Johnson.
 Rebecca Williams.
 Amelia Williams.
 Mrs. Sue Bennett.
 T. Read.
 Mrs. Mary Crockett.
 Alexander Wilson.
 M. Robb.
 Mrs. Mary Robb.
 Joseph Robb.
 Samuel G. Hamilton.
 Thomas Dooley.
 Mrs. Nancy Dooley.
 America (a slave).
 William P. Morris.
 James V. Milam.
 Ann Read.
 Samuel Mayhall.
 Robert Howard.
 Judith Milam.
 Thomas Jenkins.
 Joanna Welch.
 T. W. Woods.
 Mary A. Hall.*
 Jenny (a slave).
 Miss Elizabeth Lancaster.
 Mrs. Frances Arnold.
 Mrs. Susan Milam.
 Mrs. Jane Connor.*
 Mrs. Sarah P. Johnson.*
 Miss Eliza Ann Latta.*
 Miss Martha Bond.*
 Mrs. Mary Robinson.*
 Mrs. Margerite Latta.*

Miss Sarah Paxton.*	James W. Sheets.*
Miss Susan Mary Crockett.	Miss Sarah Wilcox.
Mrs. Louisa Reading.*	Mrs. Martha Jackson.
Mrs. Rachel Mayhall.	Miss Clementine Wilcox.
Miss Mary Robb.	William Davenport.*
Jonas Robb.	Miss Fannie Crockett.
John W. Russell.	Lewis Sneed.
Mrs. Ann M. Russell.*	Catesby Hawkins.
John C. Russell.	Caroline Hawkins.
Miss Cordelia W. Russell.*	Alexander Carter.
Miss Sallie Robson.	Sarah Carter.
Miss Sallie Richardson.	Mrs. Sarah Crockett.*
David C. Mitchell.	Mrs. Rachel Doolan.
Josiah Bliss.*	Joseph Robinson.
Mrs. Eliza Bliss.*	Matthew E. Jett.
Miss Jane Bliss.*	Mrs. Agnes Jett.
Miss Julia Read.	Mrs. Jane Chambers.
Mrs. Ione K. Stephens.*	Miss Edna Mayhall.*
Mrs. Lou M. Cleland.	





THE OLD LOVE HOUSE.

Used for several years as the first place of worship by the Presbyterian congregation of Frankfort, Kentucky. (See Appendix.)

CHAPTER IV.

FIRST CHURCH, FRANKFORT.

The city of Frankfort may justly claim to be situated upon the first parcel of ground surveyed and located in what is now the State of Kentucky, at that time a portion of Fincastle County, Virginia. The region had been traversed by Findley, Boone, and other adventurous hunters, who brought back glowing accounts of the country, the great fertility of the soil, the delightful climate, endless growth of magnificent timber, the beautiful undulating surface, well watered by gushing springs, limpid brooks and deeply channeled rivers, and withal of the great abundance and variety of game, large and small. Attracted by these accounts, which spread through North Carolina and Virginia, adventurous settlers in large numbers soon sought the new country which had been so highly favored by nature. On the 10th day of May, 1773, a company of men, James, George and Robert McAfee, their brother-in-law James McCoun, Jr., and Samuel Adams, a neighbor, left their home in Botetourt County, Virginia, for the purpose of exploring the country, with the view of settlement. They were fully aware of the dangers and difficulties before them, but they were bold and intrepid men, inured to the hardships of border life.*

The prospect of bettering their fortunes, the honor of being the first settlers, and a firm reliance upon the care of Providence, sustained and animated them during

* Robert McAfee's account of first settlement.

their long and perilous voyage.* "The McAfee Company" struck across the country to New River, which they descended in a canoe to its mouth. On the 28th of May they fell in with a company of surveyors, under charge of Thomas Bullitt and Hancock Taylor. The two companies united, and chose Thomas Bullitt as leader, and remained at the mouth of the Kanawha River until the first day of June. Bullitt then left the party and went to the Indian town of Chillicothe, of the Shawnee Nation, which laid claim to all the region of country into which the party proposed to penetrate. He joined the party on the 14th of June, at the mouth of the Scioto, having made a friendly agreement with the Indian chiefs. The party then descended the Ohio in a small boat and four canoes.* At the mouth of the Levisa (Kentucky) River the party divided. A portion, under the leadership of Thomas Bullitt, continued down the stream, eventually locating at the falls of the river. The McAfee party, with Hancock Taylor, who was Deputy Surveyor of Fincastle County, proposing to penetrate into the interior, ascended the smaller stream which flowed from the south. The party soon came to a "salt lick," upon the great buffalo trace (now Drennon), where an astonishing number of buffalo, elk and deer were seen. The grounds and roads about the "licks" were as much beaten as those around a populous city.* The company here left their boats and followed one of the wide, well-beaten roads made by the countless herds of buffalo through the almost impassable canebrakes and thickets, until the river was again reached, at a point where the "trace" crossed it, about

* Robert McAfee's account of first settlement.

a mile below the site of this city. Crossing the stream at the ford, the party followed the trace up the valley eastwardly, and encompassing the hill, came to the big spring, at the head of the two valleys. After here "burying a tomahawk," they entered the valley which widens into the plain on which Frankfort now stands. Impressed by the surpassing loveliness of their surroundings, of which we of to-day may have some slight conception — the valleys teeming with luxurious vegetation, surmounted on every side by heavily timbered and lofty hills, with the clear and beautiful river winding its way in the midst — the party at once proceeded on the morning of the 16th of July, 1773, to make a survey.* Taking as a starting point two white oak trees upon the river bank, now the southern end of Ann Street, a survey was made, embracing the greater part of the ground now covered by the city on the north side of the river. Pursuing their way upon the following day, the pioneers again crossed the river, some miles above, and finally, on July 27th, located a survey at a point which became afterward the famous "McAfee Station," and included the ground upon which New Providence Church was subsequently built.

In the following summer Hancock Taylor returned to this locality and completed the survey of the valley eastwardly, and somewhat later on Mr. Hancock Lee, of Virginia, with others, located and established a station at the ford, one mile below, which developed afterward, under the name of Leestown, into a thriving village.

The tract of land now covered by the city was

* McAfee's account of the first settlement.

acquired by purchase in 1786 by General James Wilkinson. The price paid was one hundred and thirty pounds, sterling, cash. He proceeded at once to lay out and establish a town, a charter having been obtained from the Legislature at Richmond, bearing date October 6th, 1786, incorporating it under its present name. The names given by General Wilkinson to some of the streets were in honor of his companions in arms with whom he had served in two wars, one of which had just closed: Washington, Montgomery, Clinton, St. Clair and Madison. His own name he gave to another, and one he called Ann, in compliment to his wife.

General Wilkinson reserved for his own private benefit the river front between St. Clair Street and the bend of the river below, and at the latter point he established his home. The purchasers of the lots in the new town were required, under forfeiture of title, to build within two years tenements of at least sixteen feet square, with stone or brick chimneys. The mansion erected by General Wilkinson for his own use was a very elegant and imposing one, far in advance of any building in this section at that time. To encourage purchasers of lots and settlers, he opened a system of drainage, by which the low lands covered by the swamps on the north and east of the town were reclaimed, thereby removing a standing menace to the health of the place. And in order to divert from Leestown, his rival town on the river one mile below, the through travel between the settlements east and west, which used the ford for crossing the stream, he built a public road up the hill eastwardly towards Lexington, and established and maintained a ferry at the south end of Wilkinson Street, near his residence. His house thus

occupied a strategic point, being on the "big road," communicating between Lexington and the east, with Louisville and other western points. It afterward became, as the Love Tavern, the public inn of the town, as well as the resting place of the traveling public, and was destined to play a prominent part in the history of the town. The free use for several years of its spacious rooms, proffered to and accepted by the State in 1792, was an important factor in deciding the location of the Capital at Frankfort.

The location of the State Capital at Frankfort in 1792 gave at once an impetus to the growth of the place, and it assumed somewhat of the political importance previously enjoyed by Danville. The seat of State government permanently located here, with the State offices, the Federal and State courts, with the sessions of the Legislature, drew hither men of influence and ambition from all parts of the State. Not a few of these, "men of affairs," and promoters of public or private enterprises, were induced for convenience to take up their permanent residence at the Capital.

From this time on the population of the town* increased rapidly, and partook in a marked degree of the prevailing characteristics of the population of the State at that period. The time and energies of the inhabitants were devoted entirely to secular pursuits and pleasure, with a general disregard for the claims of religion. The Sabbath day was the chosen time for various festivities and sports of all kinds, target-shooting, horse-racing, hunting and fishing parties. Yet in

* Ninety male voters, two hundred and thirty-nine women and children, and one hundred and twelve negro slaves.

the midst of the abounding worldliness and immorality of the place there were an elect few, whose active piety shone out in bright contrast. There was no church or meeting-house of any religious society in the town, yet religious services were maintained from time to time by a little band of pious and consecrated women. These meetings were held for the most part in the "big room" of the Love Tavern, at other times in the mansion of Hon. John Brown, whose accomplished wife, Mrs. Margaretta Mason Brown, was the acknowledged center of religious influence in the community, and principal promoter of these religious services. Her house became "The Preachers' Hotel," and "no minister of any orthodox denomination was allowed to pass through the place without having an opportunity of holding a religious service." Upon these occasions her two sons, Mason and Orlando Brown, with James Love, son of Mrs. Elizabeth Love, would be sent out for a house-to-house notification, and to spread the news through the public streets, thus securing a congregation.

After a time the citizens of the town, realizing to some degree the desirability of public religious services, with their uplifting influence upon society, yet unwilling to contribute directly of their means for the building of a church, inaugurated a movement for this purpose in a "lottery scheme." A bill was drafted and presented to the Legislature by Governor Greenup, authorizing a lottery by which to raise four thousand dollars for church purposes. The act became a law in 1808, and provided for the construction of a "Publick Meeting House, upon the State Capitol grounds, which should be open to any religious sect which should perform divine service in an orderly manner." The funds were

thus realized, and after many delays the building was erected on the west side of the State House square, facing Madison Street, and for some years was the only public meeting-house in the town. It was hardly to be expected that God would honor and bless a house built by such questionable methods, and such was not the case, for its joint occupancy and care gave rise to strife and contentions among the "sects" using it, and it eventually took fire and was burned to the ground.

It is a matter of regret that we have no record giving the exact date and details of the organization of our Church in Frankfort, including the name of the officiating minister, with a complete list of the original members. We live now in a day of statistics; at that time scant attention was given to such matters. Indeed, the reports and tabular statements of our General Assembly itself, of that period, and years afterward, were meager and incomplete; and it is not to be wondered at that the inferior bodies, Presbyteries and sessions, should be derelict in their records.

From reliable information, however, we may fix upon 1816 as the year in which the organization was effected. We learn from the records of the Upper Benson Church, then in existence over twenty years, that at this time Thomas Paxton, a ruling elder, removed his membership to Frankfort to aid in the formation of a church there, and act as one of its session, and his name and those of his family appear on our first recorded roll. There appears to have been a lack of suitable material for ruling elders in this congregation, hence the transfer of the country elder. Dr. J. J. Miles and John M. Foster were also elected elders, and served for some years, but the latter was subsequently removed

for cause, and the former changed his residence temporarily to Danville. The congregation then looked to the country again for help, and two other Benson elders, William Boyd and Robert Hamilton, were induced to move their membership to town and take part in the spiritual oversight of the congregation. Mr. David C. Humphreys, from Woodford Church, also located here just at this time, and was added to the session, and acted as its clerk.

The first minister in charge was Rev. Eli Smith, who began his labors here about 1817, and served the church faithfully and successfully about ten years. The first roll of membership on our records bears date May 5th, 1825, and includes fifty-nine names, forty-five of whom were females. It thus appears to have been at first essentially a woman's church, and their preponderance was not only in numbers, but in intelligence, zeal and vital piety as well. Rev. Eli Smith was moderator of session, with Ruling Elders Thomas Paxton, William Boyd, Robert Hamilton, J. J. Miles and David C. Humphreys.

Mr. Smith terminated his labors here in the latter part of 1827. At the same time the three country elders, Paxton, Boyd and Hamilton, addressed a letter to the congregation resigning in a body, giving their reasons therefor, and returned to their country church. Mr. Humphreys, the other elder, had also left, returning to Woodford, and the church was thus without pastor or elders. In this emergency, there being no session, the congregation assembled. In the absence of suitable church members to preside and conduct the proceedings, the congregation called to its aid a number of men who were not members of any church. Colonel James David-

son was chosen to preside, and the following gentlemen, also non-professors, were chosen a committee to draft and submit a set of resolutions to the meeting, together with a memorial to Presbytery: Mr. John H. Hanna, John J. Crittenden, Mason Brown and Jarvis Russell. The committee, through its chairman, Mr. Hanna, reported a series of resolutions, which were unanimously adopted, sixty-nine persons voting, of whom thirty-four were members of the church. The memorial to Presbytery was also adopted, in which was set forth, "That, owing to the resignation of Rev. Eli Smith and of the elders of the church, the congregation was left without officers, and could not appear before Presbytery in a regular and orderly manner, and came directly by committee and memorial." A request was made for the ministerial services of Rev. John T. Edgar, who by invitation had been preaching to the people since the departure of Mr. Smith. The committee to present the "memorial" to Presbytery consisted of Mr. John H. Hanna, Mason Brown and John J. Vest, and their mission appears to have been successful, for Mr. Edgar entered at once, by authority of Presbytery, upon the duties of stated supply.

Shortly after Mr. Edgar's coming the church experienced perhaps the greatest revival and work of divine grace in its history. Over sixty persons were added to the membership, many of whom were heads of families and prominent and influential citizens of the place.

Previous to this time there had been no deacons in this church, and the temporal affairs of the congregation had been conducted in a loose and irregular way. Having now acquired abundant material for office-bearers, Mr. Edgar at once undertook a reorganization of

the church. About this time Dr. James J. Miles, a former ruling elder, returned to reside here, and was again elected to the office in this church. Hon. Benjamin Mills, who had recently removed hither from Paris, to a seat on the bench of the Court of Appeals, an elder in the church from which he came, was also added to the session, together with Hon. John Brown, Jarvis Russell and Dr. Luke Munsell, who were ordained and installed. A Board of Deacons was elected and installed, consisting of Austin P. Cox, John Swingle, John P. Reading, William M. Todd, Albert G. Hodges, Joseph Clarke and George A. Robertson.

In March, 1829, Mr. Edgar received a unanimous call to the pastor's office, and was immediately installed. His pastorate, which was a very pleasant and successful one, terminated in July, 1833.

During his ministry here Dr. Edgar, under direction of Presbytery, spent a considerable part of the summer and fall months in missionary tours, confirming and strengthening the weak and destitute churches in different parts of the Presbytery. He also preached statedly to the country churches in this vicinity. At that period the Presbyteries seemed to have exercised a very close watch and paternal care over their weaker and struggling congregations, making regular details from the pulpits of the stronger churches for their spiritual nourishment. These ministers were sent according to Scripture injunction, "two and two," holding usually four days' meetings, administering the ordinances, concluding with the sacrament of the Lord's Supper on the Sabbath. The stated meetings of Presbytery, and especially of Synod, were occasions of great import and interest to the churches and to the whole

community. The entertainment of these bodies no doubt fully taxed the ability of the places where the meetings were held, but the Scriptural rule of "hospitality without grudging" seemed to have prevailed, for the occasions were earnestly sought after, contended for and enjoyed by the churches. That being before the day of good roads and adequate public conveyances, the visiting ministers and elders came mostly on horseback, occasionally in their own vehicles. The congregation was called on to entertain "man and beast," as is shown by sundry livery bills in our church papers, paid by our treasurer, one of which, for keeping the horses of Synod,* amounted to \$78.22. In contrast somewhat with these ecclesiastical bodies of to-day, they were then in no hurry to depart, remaining over the Sabbath, and thus these convocations were a benediction to the church and community.

Rev. Daniel Baker, D.D., was pastor from October, 1834, to November, 1836. He was one of the most noted and successful home missionaries and evangelists of the Church in his day, and was not content to remain very long in the restricted work of a pastor. During his ministry here his services were much in demand, by appointment of Presbytery, and elsewhere; so much so that it was made the subject of a formal remonstrance to Presbytery by the session, and the church was only in part mollified by the supply of another minister to fill the pulpit during Dr. Baker's absence. During this pastorate William M. Todd and Joseph Clarke were added to the session, and James F. Dryden and William J. Phillips to the Board of Deacons.

* See Appendix.

In December, 1836, the session invited Rev. Joseph J. Bullock, a licentiate of West Lexington Presbytery, to supply the pulpit for twelve months, and he entered at once upon the work. Before the expiration of the time, however, he was called to the pastorate of the church, and in October, 1837, he was ordained and installed in this, his first charge, at the age of twenty-four. Many years afterward, in an obituary notice, published after Dr. Bullock's death, which was prepared by one who knew and loved him well, and who was at the same time intimately acquainted with his Frankfort charge, in speaking of this early pastorate, among other influences which contributed to mold the character and determine the destiny of Dr. Bullock, said: "While still a youth he was called to the pastorate of the Presbyterian Church at the Capital of the State. Here, by reason of his office, he became intimately associated with perhaps as brilliant and accomplished a body of men and women as were ever congregated in a single community—a body composed of the Crittendens, Monroes, Moreheads, Browns, Letchers, Harlans, and others of like character—embracing not only distinguished men, but women fitted by extraordinary endowment and culture to adorn any society on earth. Most of these were more or less identified with his church, and thus encompassed the youthful pastor with a stimulating and refining atmosphere, that was of incalculable value in the process of his development. His mind and person exhibited the visible fruit of this favored environment. His personality was distinguished and attractive, and his massive and towering physical frame formed a fit abode for his noble and lofty spirit, and gentleness and

strength were exquisitely blended in his countenance and bearing."

Dr. Bullock continued in office until the summer of 1846, when he was forced by impaired health to resign. During his pastorate Judge Benjamin Monroe, Zephaniah Williams and William J. Phillips were ordained as elders, and Richard Knott and George W. Lewis, deacons. The church was very loth to give up Dr. Bullock, a very strong attachment existing between pastor and people. The congregation, by unanimous vote, offered him all the time he might desire in which to recruit his health, his salary to continue as if present, but he was constrained to decline their offer.

During the interim between this and the next pastorate the session invited in succession to the pastorate Rev. Leroy J. Halsey, of Jackson, Mississippi; Rev. Dr. John Leyburn, of Virginia; Rev. Dr. Nathan L. Rice and Dr. Robert J. Breckinridge, all of whom declined.

The next pastor was Rev. Stuart Robinson, D.D., who was installed in June, 1847. During his pastorate the old church building on Wapping Street was sold, and the present edifice erected and occupied. This was rendered necessary, as the old church was insufficient to accommodate the increased congregations drawn to the church by his ministry. Dr. Robinson resigned in May, 1853. The church was strongly opposed to the severance of the relation, and by unanimous vote declined to unite with him in the matter before Presbytery. Among other resolutions adopted by the congregational meeting was one requesting Presbytery to overture the General Assembly to take such action as would secure greater permanency to the pastoral relation, and that the practice of one church calling the

pastor of another be discountenanced by solemn act of the General Assembly. During Dr. Robinson's ministry here Mr. Asa Farrar, Richard Knott and John B. Temple were added to the session, and Thomas S. Page, Daniel Harris and William T. Herndon to the Board of Deacons.

From May, 1853, to December following, the pulpit was supplied by Rev. John R. Hendrick, and at a congregational meeting in November he was elected to the pastorate, but declined to accept the call.

In July, 1854, a call was made to Rev. Joshua F. Green, who had visited and preached for the congregation, for his pastoral services. Pending his acceptance, of which the church was assured, he was suddenly removed by death from a ministry of great usefulness and promise.

The next pastor was Rev. J. P. Safford, who was installed in February, 1855, and resigned in August, 1857. In May, 1856, Thomas S. Page was elected ruling elder, and Mr. William M. Todd, who had returned to reside in the city, was also added to the session. At the same time Dr. J. M. Mills was elected deacon.

From November, 1857, to April, 1858, Rev. J. J. Bullock, D.D., served the church as stated supply. At a protracted meeting which closed this, his second term of service, the church was greatly refreshed and strengthened, a large number of members being added. On the eve of his departure Dr. Bullock presided as moderator of the congregational meeting, which called to the pastorate Rev. B. T. Lacy, D.D., of Virginia. Dr. Lacy entered upon his work here in July, 1858, and served the church with great acceptance and success until the opening of the Civil War, when in July, 1861,

he returned to his native State, and eventually entered the Southern army as chaplain. In the month of March, 1862, Presbytery dissolved the relation existing between Dr. Lacy and the church. During this pastorate Messrs. E. L. Samuel and S. C. Bull were elected and installed in the deacon's office.

In April, 1862, at a congregational meeting moderated by Rev. Dr. W. C. Matthews, Rev. John S. Hays was elected pastor, and entered at once upon the duties of the office. He served the church for five years, which covered the critical and trying period of the Civil War. Mr. Hays was uncompromising in his adherence to the government, as were also the other members of the session. To this unanimity of sentiment is largely due the fact that this church did not divide on the issues of the war, as did many others in the State, and was spared the calamity of rending asunder its membership, which we see, even to this late day, weakening and retarding the Presbyterian Church in Kentucky.

Dr. Hays resigned in April, 1867, and removed to Louisville. During his pastorate Messrs. S. C. Bull, Hugh Allen and W. H. Averill were added to the session.

In July, 1867, Rev. J. McClusky Blayney was invited by the session to act as stated supply for three months, which arrangement was continued two years. At the expiration of that time Mr. Blayney removed to Albany, New York, to the pastorate of the First Presbyterian Church of that city.

In October, 1868, at a large congregational meeting, moderated by Rev. Dr. E. P. Humphrey, the congregation extended a hearty call to Rev. Leroy J. Halsey, D.D., of McCormick Seminary, who had been previously

called to this church in 1846, while pastor in Mississippi. Dr. Halsey held the call under consideration, and visited the church, supplying it during the ensuing summer, when he declined the call on account of impaired health.

The next minister who served this church was Rev. J. H. Nesbitt, who was called in May, 1870, and served first as stated supply, then as pastor. He resigned in May, 1876, on account of the ill health of his son, and sought a change of climate in the mountains of Pennsylvania. During his pastorate Messrs. E. L. Samuel and D. R. Jones were added to the session, both of whom had been ordained elsewhere. At the same time R. K. McClure and Frank Chinn were made deacons.

In June, 1876, Rev. William R. Brown, then at Pee-wee Valley, Kentucky, was elected by unanimous vote to the pastorate of this church. On account of impaired health, however, he was led to decline the call, much to the regret of the congregation, among whom he had labored for a short season with great acceptance.

In February, 1877, Rev. J. W. Pugh accepted a call to the pastorate, and was installed in the month of May following. He remained in office until December, 1882, when he resigned, and removed to labor in the Synod of Indiana. In July, 1877, four ruling elders were ordained and installed — George A. Robertson, R. K. McClure, Frank Chinn and W. T. Reading; and five deacons were added to that Board — H. H. Watson, W. H. Sneed, J. W. Pruett, John McClure and George C. Watson.

During the interim of 1883 the congregation extended in succession calls to Rev. J. G. Hunter, D.D., then at Georgetown, Kentucky, and to Rev. William

Torrance, D.D., then at Franklin, Indiana, both of whom declined to leave their fields of labor.

Rev. J. McClusky Blayney, D.D., came to this church the second time in January, 1884. He was on his way to the far South for the benefit of the health of one of his sons, and came by Frankfort to pay a short visit to his wife's relatives. He found, unexpectedly, the Frankfort pastorate vacant, and yielded to a cordial invitation of the session to remain for a season, and preach to his old charge. This resulted in the following month in a hearty and unanimous call to the pastorate, and in the month of June following he was duly installed in office.

In April, 1884, the following additional deacons were elected: Dr. J. Q. A. Stewart, William Craik and Dr. Samuel E. James, and on April 4th, 1890, Mr. Peter Rule was added to the session. In January, 1895, five new deacons were elected and ordained — Charles E. Hoge, T. L. Edelen, W. C. Herndon, J. B. Hendrick and David Nicol; and in January, 1901, Thomas P. Averill and William A. Bull were added to the same Board.

On December 5th, 1900, in compliance with the recommendation of the General Assembly in regard to the Twentieth Century Fund, the congregation met and took up the matter of the finances of the church. In order to enable the church to enter upon the new century free of debt and thus comply with the injunction of the Assembly, the congregation proceeded to raise by subscription an amount sufficient to pay off the floating debt of the church, amounting to about twenty-four hundred dollars. This amount was pledged at the meeting, and a committee was appointed to collect and apply

the subscriptions to this object, and at a subsequent meeting reported that the obligations were all discharged, and the church closed the century free of debt.

The present pastor has now entered upon the nineteenth year of his successful ministry to this church, thus covering a period of twice the length of service of any of his predecessors in the office. During this time the number of members has doubled, four hundred having been added upon examination and one hundred and fifty by certificate; the number of infants baptized, two hundred and sixty-two; adults, one hundred and twenty-six.

At the close of the nineteenth and the opening of the twentieth century the session addressed the following communication to the congregation, which was read from the pulpit, and may be appropriately inserted here:

"A PASTORAL LETTER,"

And Message of Greeting from the Session to the Congregation
of the First Presbyterian Church, January 1, 1901.

"Beloved in Christ: It has been deemed by us both appropriate and fitting at this time, the closing of the nineteenth and opening of the twentieth century, to present to you our Christian salutations and fraternal desires for your spiritual and temporal welfare. At the same time we would also seek the prosperity and success of our beloved church, for on you and on us, under God, its fidelity and usefulness depend.

"We are made of God one family in Christ, and if any member fails, the whole family suffers loss. Faithfulness, then, in each one is necessary to the complete-

ness of our church work as a whole. The pastor and session have a duty to each member, so equally has each member a duty to pastor and session, and every member to every other member. Let every one, then, be true to all, as a service and worship to God, and in obedience to the law of Christ, thus showing forth the power and beauty of his gospel.

“ Among other ways in which we may glorify him and help each other, the following leading duties and privileges are ours :

“ First — Regular and faithful attendance upon all the public services of the church, including especially both services of the Sabbath and the weekly prayer meeting, and if providentially absent in person, by remembering the service at the throne of grace.

“ Second — Daily family worship and communion with the Holy Spirit in prayer and reading of the Holy Scriptures, prayer for the pastor and office-bearers of the church, as well as for Sabbath-school teachers and other Christian workers, the labors of all of whom may be unfruitful if we fail to do our part.

“ Third — Cheerful contributions, as God gives us the ability, to our church, where our allegiance is first due, and by assisting by our active co-operation the different societies of Christian work in our congregation, and by contributing of our means to the benevolent work of our Church at large.

“ Fourth — The cultivation of ‘ fervent charity to all men, and especially to those of the household of faith,’ by friendliness and sociability, one with another, and with strangers coming to our midst.

“ May you be led by the Holy Spirit, in considering

these suggestions, to the practical determination that will bring help to the church and glory to the Master.

“The past year has been replete with blessings to all of us. With good gifts and tokens of his love, God has visited us as individuals, as families and as a church. If, in his wisdom, he has been pleased to come and take one and another of our loved ones, ‘to be with him where he is,’ he has also given us the grace of submission, and enabled us to say, ‘Thy will be done.’

“With his spiritual blessings, he has also loaded us with the multiplied gifts of his providence, and given us a good degree of bodily health wherewith to enjoy them. In the closing days he has given us a liberal spirit, by which we have been enabled to free his church from debt and enter upon the new century better equipped for his service.

“To us now, one and all, comes the question, How shall it be with us this year and in the years to come? If each one, in humble dependence upon the leadings of the Holy Spirit, will resolve and say, I will do what becomes me to do for the Master, then indeed will we come to the end with songs of thanksgiving and anthems of praise.

“And now let us engage heartily and with a thankful spirit in the Week of Prayer, uniting our petitions with those of the Church in all lands for the presence and power of the Holy Spirit, in the salvation of souls and for the coming of Christ’s kingdom in the conversion of the world.

“Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant,

make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen!

“S. C. BULL.

“E. L. SAMUEL.

“R. K. McCLURE.

“F. CHINN.

“W. T. READING.

“J. McCLUSKY BLAYNEY, Moderator.

“W. H. AVERILL, Clerk.”

CENTENNIAL SERVICES.

Sabbath day, March 31st, 1901, which closed the nineteenth century work of our General Assembly, was observed by the First Presbyterian Church of Frankfort in an appropriate and suitable manner by special services, morning and evening, signaling the event. A special discourse was delivered at one of these centennial services by the pastor, in which he outlined the growth, development and work of our branch of the great Presbyterian Church during the century just closing.

At the other service a paper was read by the clerk of the session of the church, which had been prepared by him at the request of the session, in which was given a brief account of the century's work of this particular church. Allusion was made to the noble and consecrated line of godly men and women who, in the church, the Sabbath-school and the various departments of Christian activity, aided in this congregation's

share of the work of the century. The concluding paragraphs of the above sketch may be of interest to some who were not present at the centennial services, which will account for their insertion in this place:

“In conclusion, we have endeavored in this brief paper to give something of the history of this, our Frankfort Church, since its formation. Many items and incidents of perhaps equal interest have been necessarily omitted. Some of these, however, may be included in a future sketch, in a more permanent form than this specially prepared paper.

“The Presbyterian Church, of which we are a part, enters to-day the threshold of the twentieth century far better equipped for the Master’s service than ever before, and from indications it looks as if it is entering upon one of the most active periods of its history. The Church at large, and especially in the great centers of influence, is in an attitude of expectancy and prayer, waiting for the ‘Forward Movement’ confidently expected at this time. As a Church it has the best theology, and at the same time, in its attitude to other religious bodies, it is the broadest and most catholic of all Churches. It has the best form of government, and in its membership it has had in the past, and has to-day, a large proportion of the most able, consecrated and influential ministers and laymen of the Protestant Church. It is a mighty element in the Christian forces of the world, standing everywhere for righteousness and evangelical truth, and as long as it continues to so witness, having the living Christ within the hearts of its adherents, giving life and power to its activities, so long will God acknowledge and honor it as one of his chosen representatives upon the earth.

To be a Presbyterian is, and always has been, a good reason for gratulation. Let us now and henceforth, as Presbyterians and members of Christ's body, yield ourselves to the leadings of the Divine Spirit, and each one, in our own sphere of labor and influence, endeavor to do our whole duty to God and to his Church, in which he has highly honored us to be co-laborers together with him. And have we not an inspiration, as it were, in the examples of those who have preceded us in this church? It is needless to call their names. We remember them well. Not a family in this church but has a priceless heritage in the godly, consecrated and beautiful lives of loved ones gone before — grandparents, father, mother, husband, wife, beloved child, brother, sister, friend. Let us follow in their footsteps, in so far as they were enabled to follow Christ, and in humble gratitude for what our beloved church has been enabled and permitted to do for the Master in the past, we would devoutly say, 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake.' "

BUILDINGS.

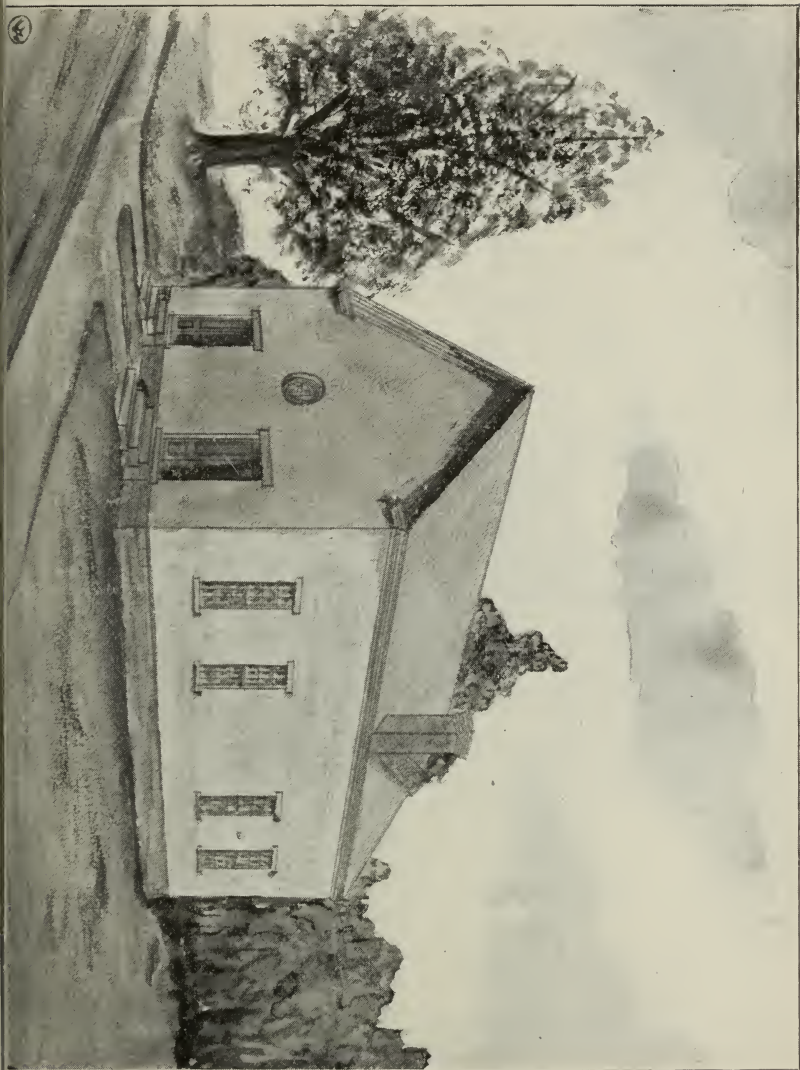
Well founded tradition states that the first sermon preached within the precincts of this settlement was in 1787. The preacher, whose identity is unknown, was an itinerant Baptist minister, who, passing by, gathered the scattered settlers together for a religious service. There being no suitable room, and the weather being propitious, the meeting was held in the open air. The canopy was formed by the wide-spreading branches of an immense gum tree, which stood near where Wapping

now joins Wilkinson Street, and whose ample foliage sheltered the little congregation from the sun's rays. The good man went on his way, and the effect of his service here is unknown. The auditors have all passed away generations ago, and the noble tree itself finally succumbed to the ravages of time and went down in a storm in the year 1858.

As stated elsewhere, our church for several years after its organization had no building of its own. "The Publick Meeting-House," which had been erected on the Capitol grounds by the citizens of the town, by very questionable means, was neither a pleasant nor profitable place in which to worship, and some years before its destruction by fire, the Presbyterians, who had been occupying it one Sabbath each month, ceased using it altogether, and thenceforth conducted all their public worship in the Love House, which had been their principal meeting place. This place they continued to occupy until the First Church building on Wapping Street was erected.

In 1823 a lot of ground, 100 x 200 feet, on Wapping Street, was bought, and the congregation began at once the building of a house of worship of their own. It was completed during the following year. The material was brick, laid in the beautiful Flemish bond, of close joints and superior mortar, in vogue at that period. Two doors were provided for entrance, one for each sex, which were scrupulously kept apart, the men entering the right door and the women the left. Upon entering the worshipers faced the high boxed pulpit at the rear, and the seats were placed on a level floor, with a gallery across the room just above the doors.

At a congregational meeting five years later, in April,





1829, the church having been greatly strengthened by the accession of members, extensive alterations and improvements were determined upon, including the removal of the gallery from the front to the rear end of the church, also placing the pulpit between the front doors, and inclining the floor upward from front to rear "in convenient theatrical form." The improvements also included the introduction of new and more comfortable seats, and the erection of a cupola in the middle of the front wall, which was to be carried up and strengthened in order to sustain the additional weight of a bell, which was to be procured as soon as practicable. A committee of solicitors, consisting of an equal number of ladies and gentlemen, headed by Mr. Alexander Robertson, was appointed to raise the funds by subscription, and a commission was named, composed of Judge B. Mills, John J. Vest and Jarvis Russell, "to execute, superintend and direct the work, with full power to perform the same, to be governed by their discretion and the amount of funds raised."

From subsequent records we learn that the improvements were completed, but no funds remained over for the purchase of the bell. The congregation, however, went energetically to work collecting bell metal, which, after much delay, was at last secured, and shipped by river to Pittsburg, and in due course of time, 1832, the bell arrived and was put in place, as we note in a financial report made by the deacons in January, 1833.*

Wood-burning stoves were used for heating and candles for lighting, but lamps consuming sperm oil were introduced later on, as shown by accounts on file.

* See Appendix.

This building served the requirements of the congregation for about twenty-five years, until under the ministrations of Dr. Bullock and his successor, Dr. Stuart Robinson, it had so increased that a larger and better appointed building was considered necessary. In 1849 the church property, with the adjacent parsonage, was sold to Rev. J. M. Lancaster for the Roman Catholic Church. That congregation then proceeded to erect their new church building around and over the old church, which it continued to use until the new building was roofed in, and then it was taken out.

Our congregation moved into their new church in the latter part of March, 1849, using the lower or Sabbath-school room until the main auditorium was completed. The pastor, Dr. Stuart Robinson, was very active in promoting this move of the congregation, and to his energy and directing care the success of the undertaking was largely due. The location was well chosen, although the "lay of the land" was not at the time altogether favorable. It required, in addition to that obtained from the excavation, a large amount of earth to level up the site, one bill alone being for one hundred loads. While yet in an unfinished condition the ladies of the congregation conducted a "fair" in the main auditorium, lasting three days, for raising funds for the furnishing of the church. On at least one of the evenings there was a very large attendance of citizens, for by special invitation the guest of the occasion was General Zachary Taylor, then President-elect of the United States, on his way to his inauguration. He was met at the wharf by a large concourse of citizens, with a military escort composed of soldiers

who fought under him in Mexico, and thence conducted to the church, where he held his reception.

The building was erected by Mr. Beaverson, a local architect and contractor, at a cost to the congregation of about fourteen thousand dollars. Although there were errors in the plans, as well as in the construction, yet for comfort, and for acoustic properties, the main auditorium is unexcelled by the more modern churches. As at first constructed there were galleries on the sides of the upper room, but after about twenty years these were removed. At the same time the present stained-glass windows were added. The next change made was the removal of the old-style high pulpit and the substitution of the platform and reading desk now in use. An entire new seating, of modern, curved and most approved pews, was also introduced, together with the "sunlight apparatus" for illuminating the main auditorium.

It needs no apology for a brief allusion in this place to a line of useful and important men in church affairs, much discussed and written about wherever churches abound. It has been asserted by some perhaps super-sensitive and nervous people, that "the sexton (or janitor) was a more important factor in the public worship of the congregation than the man in the pulpit." Without going as far as this contention, it may be safely said that the health, comfort and enjoyment of the congregation frequently depend upon the wisdom, common sense and efficiency of that official, to say nothing of the composed frame of mind and spirit, so necessary to the devout worshiper, which is sometimes indirectly in his keeping.

The sextons who have served in this church have

in the main given satisfaction, judging from the length of their terms of service:

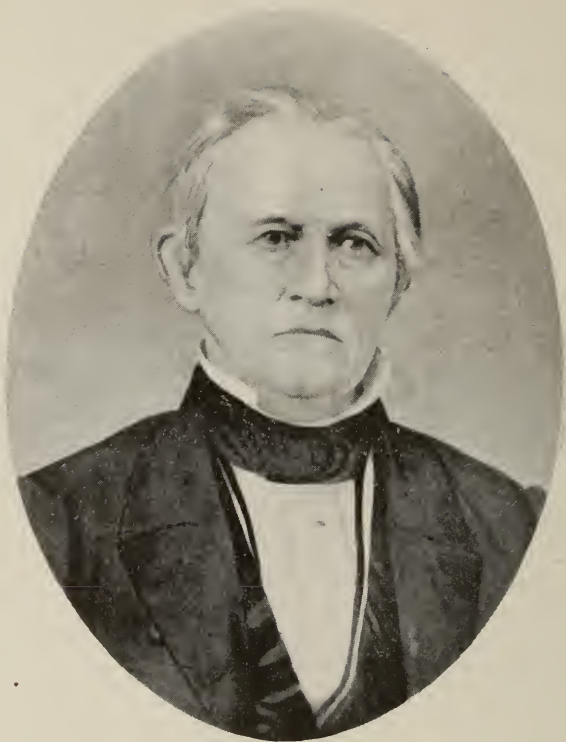
William Miles.....	1826—1840
Henry Clarke.....	1840—1856
Thomas Lee.....	1856—1876
Clifford Vane.....	1876—1882
Henry Weisiger.....	1882—1896
James Woolfolk.....	1896 to date.

MINISTERS.

REV. ELI SMITH.

Rev. Eli Smith, the first minister who served our Frankfort Church, was a New England man. Reared in Massachusetts, he enjoyed the best educational advantages, and after completing his theological training, he came West. His first settled work was at Frankfort, where in 1817 he took charge of the Presbyterian Church about a year after its organization, and served it with zeal and ability until the latter part of 1827. In 1829 he removed to Bourbon County, where he spent the remainder of his days as pastor of the churches of Greer's Creek and Paris, departing this life in the year 1839.

While in charge of the Frankfort Church he frequently ministered to the country churches, Upper and Lower Benson, and for some time supplied them regularly. He was largely instrumental in holding these churches together when, owing to various causes, they were almost in a state of suspended animation. Mr. Smith was an earnest and very acceptable preacher, especially to Christian people. He was gifted with a most remarkable memory, being able to retain and make



John T. Edgar

available for use anything he had ever read or heard. He never wrote his sermons, and destroyed the brief notes used in the pulpit. Soon after locating in Frankfort he returned to Massachusetts and married Miss Mary Brown, of Newburyport, who survived him about fifty years. She is very pleasantly remembered by our older members, as she made visits at stated intervals to her old friends of Frankfort up to the time of her death, in 1889. The remains of this worthy pair rest side by side in our cemetery. To them were born several children. One daughter married Rev. Ben Mills, of this city, and the only son, Eli Smith, Jr., was a minister of our Church, and labored in the Synods of Indiana, Illinois and Missouri.

REV. JOHN TODD EDGAR, D.D.

Rev. John Todd Edgar, D.D., was born in Lexington, Kentucky, in 1793. His name first appears on the roll of the Synod in 1817. He came to Frankfort in December, 1827, and took charge of this church as stated supply. He found it in a confused and disorganized condition, without officers, save one elder, and he a non-resident. Shortly after his coming the church was greatly strengthened by accessions, which gave material for office-bearers, and it was at once reorganized by the election of a full bench of ruling elders and a board of deacons. In March, 1829, Mr. Edgar accepted a call to the pastor's office, which he held until July, 1833, when he removed to Nashville, Tennessee. He took charge as pastor of the First Presbyterian Church of that city, and in it he ended his labors in the year 1860. Dr. Edgar was greatly beloved by this congregation, and very highly esteemed by the whole com-

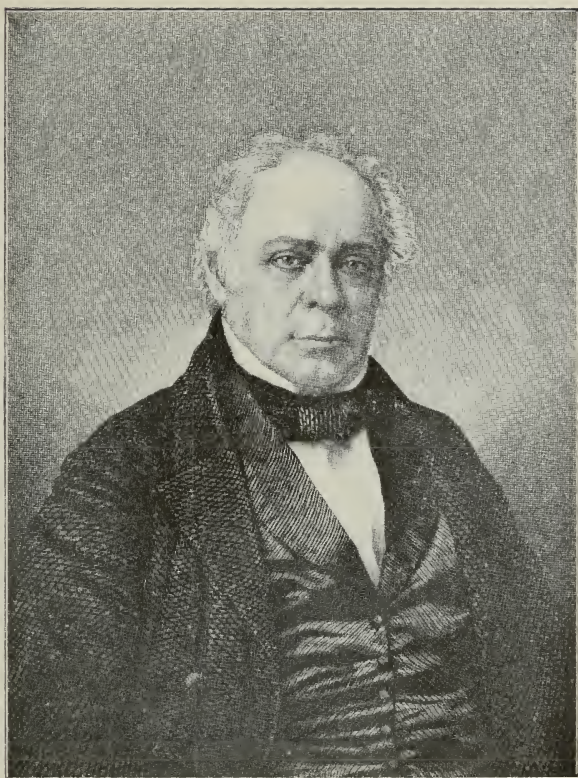
munity. He was a man of very popular manners and address, and an eloquent and successful preacher. He was the acknowledged pulpit orator of the Synod, and his services were constantly in demand elsewhere while pastor here.

The following tribute is from a Nashville paper, November 14th, 1860:

“Rev. John T. Edgar, pastor of the First Presbyterian Church, died of apoplexy at 8 A.M. yesterday. He conducted services as usual in his church on the previous evening, afterward attended a business meeting of the church officers, and entertained company at his house until ten o’clock, and then retired. At one o’clock he was stricken, and did not regain consciousness. His long residence in our city, his eminent and distinguished services in the pulpit, his identification for so many years with every work of charity and benevolence, caused him to be regarded as belonging to no class or limited circle, but to the whole community. His death will be universally mourned as a public calamity. His great goodness of heart, his gentle and winning manners, his readiness and alacrity in responding at all times to demands made upon him, which were frequent and continuous, will be remembered with gratitude for many, many years.”

REV. DANIEL BAKER, D.D.

Rev. Daniel Baker, D.D., was pastor of this church from July, 1835, to November, 1836. He was one of the most noted and successful evangelists and home missionaries of his time, laboring in Virginia, Georgia and the Carolinas previous to his work in Kentucky, and afterward in Alabama and other Southern States,



Dan Baker.

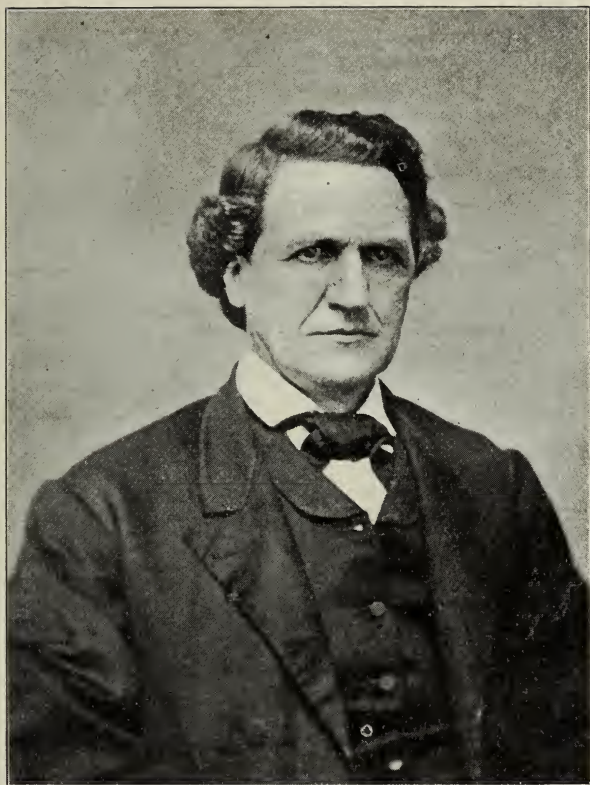
and more especially in Texas. In this latter State he did a great work in bringing the Gospel to that section, then almost entirely destitute of religious influences, and was the founder and principal promoter of Austin College, in the interest of which he made several tours through the Eastern States.

Dr. Baker was descended from Puritan stock; was born in Midway, Georgia, August, 1791, to which section his parents had removed from Dorchester, Massachusetts, members of a colony which had been formed into a church in their New England home, "for the purpose of removing to the Carolinas and promoting the cause of religion in the Southern plantations." After many hardships and reverses the colony finally located in Liberty County, Georgia, in 1754. At the age of nineteen Daniel Baker entered Hampden Sidney College, Virginia, then under the charge of Dr. Moses Hoge, where he spent two years in study. He then took the course at Princeton College, where he graduated with high honors. He was licensed by the Presbytery of Winchester October, 1816. His first charge was in Harrisonburg, Virginia, where he was ordained and installed March, 1818. He afterward served as pastor of churches in Washington City and Savannah, and then, declining calls to various other churches, he took up the work of an evangelist, for which he had special gifts and a great love. He continued in this congenial labor for two years in the Southern Atlantic States and at several points in the State of Ohio. Visiting Kentucky in 1834, he was present at the meeting of Synod at Danville, and was invited to labor as evangelist in the Kentucky churches. Among other places in which he preached was Frankfort, and at the close

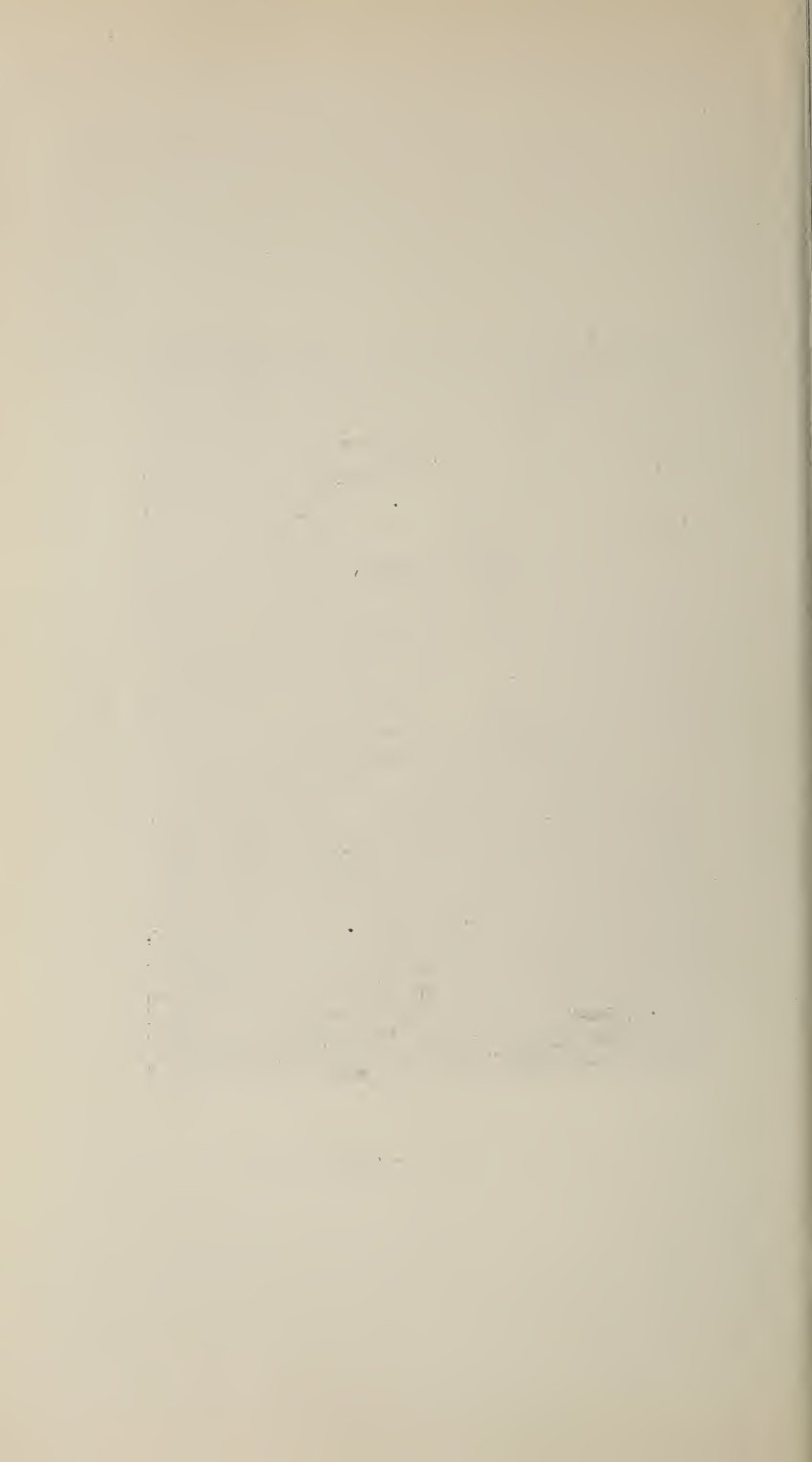
of the protracted meeting he received a call by unanimous vote to the pastorate of the church recently vacated by Dr. Edgar. He accepted the call, and served the church with great acceptance for about three years. While here he served as chaplain to the State Penitentiary, holding a service at nine A.M. He also supplied the pulpit, once or twice a month, of the Lower Benson Church, often preaching four times on Sabbath. A very strong attachment existed between Dr. Baker and the people of this charge, in which his labors were greatly blessed. In 1837 he removed to Alabama, accepting a call to the church at Tuscaloosa, where he was pastor until 1840, when he accepted an appointment by the General Assembly's Board of Missions to labor as missionary in Texas. After some months of evangelistic work, he was compelled, on account of ill health, to return to his home, and later served the church at Holly Springs, Mississippi, as pastor until 1848. Returning to Texas, he resumed the work there, first as evangelist, and then as agent of Austin Presbyterian College, in which he took a great interest, giving it the best service of his latter days. Dr. Baker died in Austin in December, 1857, at the age of sixty-seven, universally lamented by all classes of people, and especially by the church and the college which he had so faithfully served.

REV. JOSEPH JAMES BULLOCK, D.D.

Rev. Joseph James Bullock, D.D., who was pastor of this church from October, 1837, to August, 1846, was born in Fayette County, Kentucky, December 23d, 1812. He was the son of Waller Bullock, who was a man widely known and esteemed for his wisdom and



J. J. Bullock

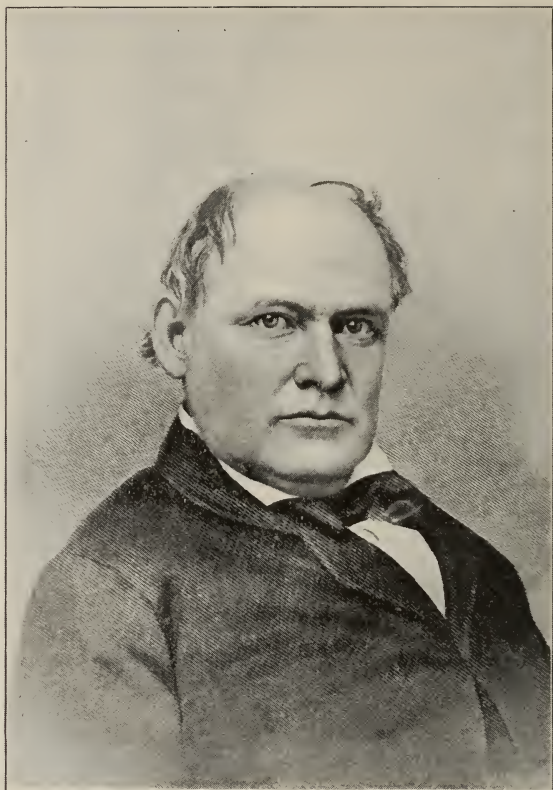


integrity, and for many years a ruling elder in the Presbyterian Church.

Joseph, the eldest son, received his primary education at the school near by the family home, at Walnut Hills, and while still quite young was sent to Transylvania University. Later he attended Centre College, where he graduated in 1832. He read law for a short time, and was tutor in Centre College, and afterward studied theology with Dr. John C. Young, President of Centre College. In 1835 he went to Princeton Theological Seminary, entering the Middle class, and after finishing the course returned to Kentucky, and was licensed by West Lexington Presbytery in September, 1836. In the following December he was invited by the church at Frankfort to supply the pulpit for a period of twelve months, and entered at once upon the work, but before the end of this term he received a unanimous call to the pastorate, and was ordained and installed October 7th, 1837. While in Frankfort he served the State as the first Superintendent of Public Instruction, having been appointed to that office by Governor Clarke. Owing to impaired health, he resigned the Frankfort pastorate in August, 1846, and for two years served as Corresponding Secretary and General Agent of the Board of Domestic Missions for the West and Southwest. In 1848 he became pastor of the church at Walnut Hills, and Principal of the noted Female Seminary there, and at the same time supplied the pulpit of Salem Church, in the adjoining county of Clark. In 1850 he received the degree of D.D., which was conferred by Centre College. After serving the Second Church, Louisville, as pastor from 1853 to 1855, he returned to Walnut Hills, and resumed charge of the

Female Seminary, in which he continued until the year 1860. During a part of this period, in 1857 and 1858, he supplied the pulpit of his first charge, the church of Frankfort, which was then without a pastor. During 1860 and a portion of 1861 he acted as Financial Agent of Danville Theological Seminary, and in 1861 became pastor of the Franklin Street Presbyterian Church, of Baltimore. This church he served until 1870, when he resigned to accept a call to the Second Church of Alexandria, Virginia. In 1874 he became pastor of the First Church, Alexandria, remaining in charge until 1880. From 1879 to 1884 he was chaplain of the Senate of the United States. During the last eight years of his life he resided in Washington City without any regular charge, but as his health permitted he diligently preached whenever opportunity was afforded. For twelve years he served as member of the Committee of Home and Foreign Missions of the Southern General Assembly, and for more than twenty years was on the Board of Directors of Union Theological Seminary, Hampden Sidney. The Church honored him with the Moderatorship of the Centennial General Assembly, which met in his old church in the city of Baltimore in May, 1888.

While on a visit to his children in Lexington, Kentucky, Dr. Bullock, after a short illness, died November 9th, 1892, in his eightieth year. Dr. Bullock married, in October, 1832, Miss Caroline L. Breckinridge, whose mother, Mary Clay Smith, was a daughter of Rev. Samuel Stanhope Smith, President of Princeton College, whose wife, Ann Witherspoon, was a daughter of Dr. John Witherspoon, the most illustrious of the fathers of the Presbyterian Church. By this marriage



J Robinson

Dr. Bullock had eight children, four of whom, two sons and two daughters, survived him. The second wife, whom he married in 1869, was Mrs. Elizabeth T. Lavender, who, with one son by this marriage, is now living in Washington City.

For the people of this, his first charge, Dr. Bullock entertained a very tender and lifelong affection, and his visits, at intervals during his latter years, to his old friends here, and his pulpit ministrations, were greatly enjoyed by both himself and this congregation.

In a memorial adopted by the Synod of Virginia at his death it is said:

“Dr. Bullock’s work in his many fields of labor was eminently successful. His preaching was in a high degree spiritual, presenting the great doctrines of the grace of God in a form and manner that was impressive, persuasive and eloquent to a degree that was seldom equaled. All his noble qualities as a Christian man passed over into his sermons, and gave them a wonderful power over the hearts of his hearers. He retained his mental and physical vigor with remarkable continuity throughout his long life, extending to the close of his eightieth year, and a few days before his death preached a sermon of exceptional power at Lexington.”

REV. STUART ROBINSON, D.D.

Rev. Stuart Robinson, D.D., was born in Strabone, Tyrone County, Ireland, November 14th, 1814. His parents removed to America in 1815, and after a short residence in New York City, settled in Martinsburg, Virginia, where the mother died in 1819. She was the daughter of a Scotch Presbyterian, a most pious woman,

and endowed with a strong mind, and she transmitted her character to her six sons, especially to Stuart, the fifth born. Soon after her death the father married again, and for some cause the family of sons became scattered. At the early age of six years Stuart was placed with an old German farmer, a Presbyterian, who discovered in the lad a wonderful aptitude for acquiring knowledge, and sent him to school with his own children. The Rev. J. M. Brown, Presbyterian minister of the neighboring church, being attracted by the remarkable mind of the boy, assumed care of his education, and took him to his own house. Under his care Stuart remained until the age of sixteen, when he was sent to Amherst College. Here he remained three years, graduating with distinction in 1834, in a class which has given to the Church and country a number of eminent ministers and statesmen.

With the assistance of the Board of Education he entered Union Theological Seminary, in which he completed the two years' course of study, at the age of twenty-two. He then took charge of a school in Charleston, West Virginia, which he conducted for two years, saving sufficient funds to repay the Board for the amount advanced for his theological studies and to enable him to spend a year in study at Princeton.

He was licensed to preach in 1841, and was married in September of the same year to Miss Mary E. Brigham. He took charge of Malden Church, near Charleston, West Virginia, where he remained several years, during which time he did a great deal of missionary work in the destitute regions of the adjacent mountains. And it was during this period that he supplied for several months the pulpit of the Second Presbyte-

rian Church of Louisville, Kentucky, during the absence of the pastor, Rev. E. P. Humphrey, a college mate, who had been compelled to seek renewed health in travel abroad. During this residence in Louisville he became known to the Church in Kentucky, and so favorably in Louisville that when a vacancy occurred in the Second Church some years afterward, he was called to the pastorate. In September, 1846, he was called to the church at Frankfort, and was duly installed on June 17th, 1847. During his pastorate of six years this church was greatly strengthened. His great ability and power as a preacher attracted to the church large congregations, including the prominent men of the city, State officers, judges of the courts and members of the bar, which at that time contained a number of distinguished men. It was soon evident to all that the church was too small for the increased congregations, and the large and commodious building now occupied by the church was erected. He organized and personally conducted in South Frankfort a Female Seminary of high grade, in which many of the young ladies of Frankfort and adjacent towns received a liberal education. This school was under the care of the session of the church, and had an efficient corps of teachers, under Dr. Robinson's superintending care. He also became a promoter and leader in various enterprises for the good and the development of the city, but in all these his duties to the church were by no means neglected, for to it and its work and interests he gave his best labors.

In 1854 Dr. Robinson removed to Baltimore, and in 1858 was called, by the General Assembly, from the Central Presbyterian Church of that city to the Chair of Church Government and Pastoral Theology in the

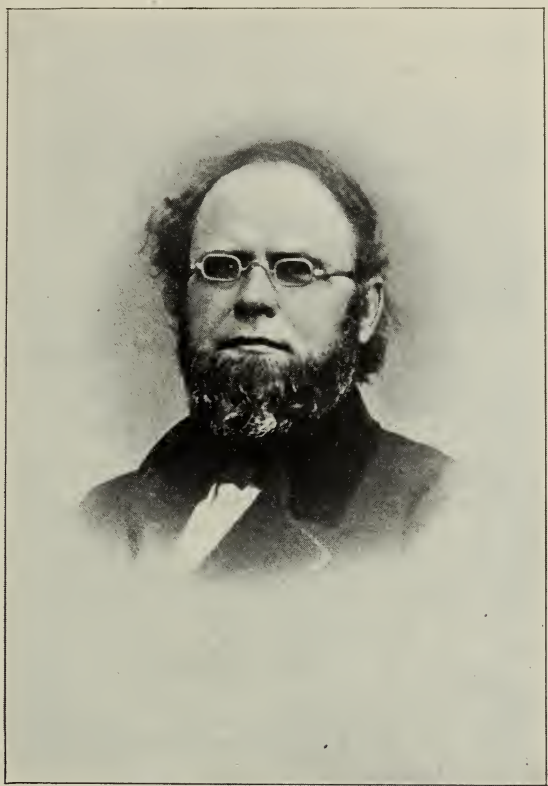
Theological Seminary at Danville, Kentucky, which position he held for two years. He then became pastor of the Second Church, Louisville, which relation he sustained until June, 1881, when on account of enfeebled health he resigned the active duties of the office and continued as "pastor emeritus" until his death, which occurred the following October. His death was greatly lamented by all classes of society, and more especially by the Presbyterian Church of the State and country.

Dr. Robinson was a man of great force of character. He had a wonderful intellect, which, strengthened by large research, made him a power both in and out of the pulpit, a great leader in the Church and famous throughout the country.

As an editor and writer he had no superiors in his time, and as a preacher and expounder of the Scriptures he had few equals.

REV. JEFFERSON PRICE SAFFORD, D.D.

Rev. Jefferson Price Safford was born in Zanesville, Ohio, September 22d, 1823. He received his preparatory education in the McIntire Academy, of his native town; was graduated from the University of Ohio, at Athens, in 1843. He taught school at Covington, Kentucky, from 1843 to 1845; at the Indianapolis Academy from 1845 to 1847, and was Professor of Mathematics from 1847 to 1848 in the Baptist College, Covington, Kentucky. He then entered the Seminary at Princeton, New Jersey, where he took a three years' course in theology. He was licensed by the Presbytery of Philadelphia in April, 1851. He taught in Richmond (Virginia) Academy from 1852 to 1854, at the same time



J. P. Safford

supplying the church at Bethlehem, Virginia. In February, 1855, he was ordained and installed pastor of the Frankfort Church by the Presbytery of West Lexington, and resigned the charge in September, 1857. His successive fields of labor after Frankfort were: Pastor Piqua, Ohio, First Church, November, 1857, to December, 1862; pastor First Church, New Albany, Indiana, December, 1862, to May, 1867; District Secretary of the Board of Home Missions for Ohio and Indiana from May, 1867, to January, 1870. In 1868 he returned to his old home, Zanesville, where he lived until his death. For two years he acted as President of Zanesville University. He was the Stated Clerk of Zanesville Presbytery from 1873, and of the Synod of Columbus from 1876 until his death, which occurred in January, 1881. While living in Zanesville he supplied in succession the following churches: Brownsville, Fairmount Church, Roseville Church, Uniontown, Hanover, Kirkersville, Claysville and West Carlisle Churches.

Dr. Safford ended his active and useful ministry in his fifty-eighth year. He was a man of vigorous mind, of more than common originality of thought. He was a close student, an accomplished Greek and Hebrew scholar, was possessed of a warm heart and kindly humor, which drew to him many friends in the fields of his labors. The degree of D.D. was conferred upon him in 1855 by Washington College, Pennsylvania. Dr. Safford in 1852 was married to Miss Cornelia M. Ray, of Indianapolis, who, with two sons and three daughters, survives him.

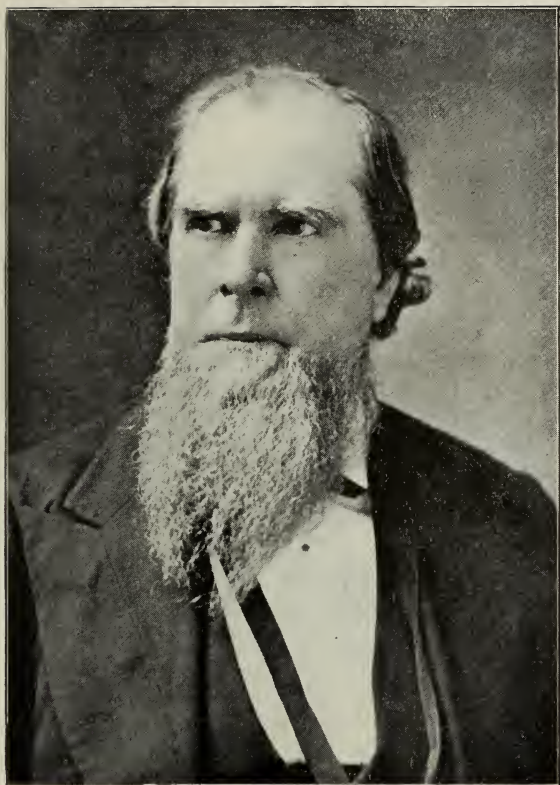
REV. BEVERLY TUCKER LACY, D.D.

Rev. Beverly Tucker Lacy was born in Prince Edward County, Virginia, February 21st, 1819. His father, Rev. William Sterling Lacy, removed to Missouri in 1821, where he remained a few years, and went to Tennessee, where he reared his family. After receiving his preparatory education from his father, Beverly entered upon the study of law, designing to make that his profession. About this time he united with the church of which his father was pastor, and at once determined to change his profession and study for the Gospel ministry. With this end in view he entered Washington College, Virginia, from which he graduated in the class of 1843. He studied theology at Princeton Seminary under Drs. Archibald Alexander, Charles Hodge and Samuel Miller, graduating in the class of '46. Among his classmates were several who afterward became distinguished in the Church: Dr. Theodore L. Cuyler, Dr. Archibald A. Hodge, Dr. William M. Scott, Dr. Henry J. Van Dyke and Dr. Samuel B. McPheeters.

Mr. Lacy's first charge was Kent Street Church, Winchester, Virginia, where he was ordained pastor in 1847, which he served for five years.

In 1847 Mr. Lacy was married to Miss Agnes Alexander, his second cousin, and niece of Dr. Archibald Alexander. She died in 1852, and was a lady remarkable for her loveliness of disposition and lofty Christian character. She left a son, John Alexander Lacy, who was spared to minister to and comfort the father in his declining years, and is yet living, an honored member of the bar in Washington City.

After Winchester, Mr. Lacy's next charge was in



B T Lacy

Salem, Virginia, from 1853 until 1858. In 1858 he came to the Frankfort Church, and was installed pastor in July, and remained until July, 1861, when the happy and very useful relation he sustained was interrupted by the breaking out of the Civil War. Mr. Lacy then returned to Virginia, and shortly afterward entered the Confederate army as chaplain at the headquarters of General Stonewall Jackson's Corps, of the Army of Northern Virginia. After the close of the war, Mr. Lacy served the church at Wytheville, Virginia, until 1865, when he removed to St. Louis, to take pastoral charge of the Pine Street Church of that city, which he served four years. In 1871 Dr. Lacy accepted the position of Superintendent of Missions for the Synod of Missouri, in which work he was eminently successful in building up and strengthening the Church throughout the bounds of the Synod. In 1874 Dr. Lacy took pastoral charge of the church of Mexico, Missouri, where he remained about five years, when on account of impaired health he was led to resign.

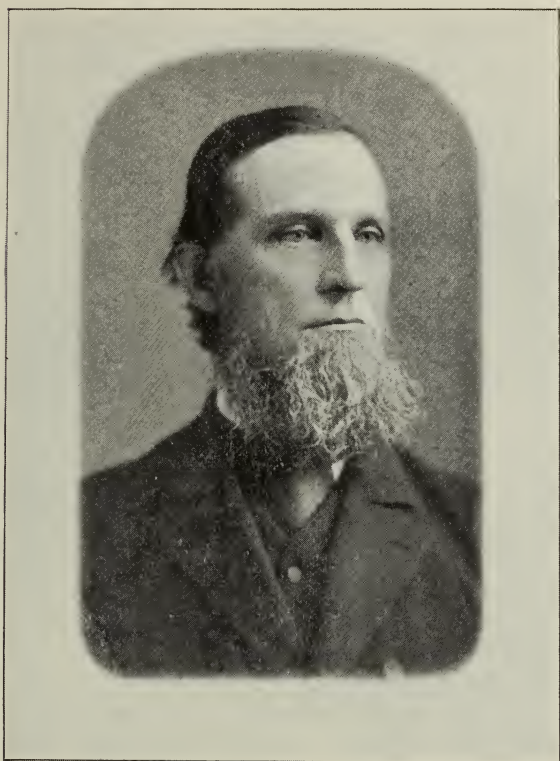
His health not permitting regular pastoral work, he took up his residence with his son in Sedalia, Missouri, from which place he supplied with great success a group of smaller churches, building them up into strong and flourishing congregations.

In 1887 Dr. Lacy, having become a confirmed invalid, accompanied his son, who removed to Washington City, where he resided until his death, in November, 1900. Although confined to his bed and chair, unable to help himself in any way for these thirteen years, yet in this helpless condition he was wonderfully sustained and comforted by the Master, whom he had served so long and faithfully. His mind and memory

through all these years of bodily weakness and suffering remained as bright and strong as in his best days, and it was a great privilege to hear from his lips his experiences of the goodness and mercy of God in all His dealings with him. As indicative of his wonderful memory of persons and events, the writer of this sketch, in a conversation with him a short time before his death, was asked many questions concerning the people of the Frankfort pastorate, and although forty years had elapsed, Dr. Lacy called the names of all the members of the families, including the children, large and small, of whose subsequent career he was desirous to know. Many incidents, some of minor importance, connected with the Frankfort pastorate and Dr. Lacy's life here, were vividly recalled by him, although they had long since passed from the memory of his auditor. For the people of this church, in which he had enjoyed such a pleasant and useful pastorate, he entertained to the last a lively interest and affectionate regard.

REV. JOHN SMITH HAYS, D.D.

Rev. John Smith Hays, D.D., the son of John and Orpha Hays, was born in Washington County, Pennsylvania, August 1st, 1830, four miles from the town of Canonsburg. He was the youngest but one of six children — William, Nancy, Jane E., Isaac N., John S. and George P. The parents were Scotch-Irish, and belonged to a large family noted for piety and Christian zeal. Although no minister, as far as known, was numbered in their ancestry, every one of these children became ministers of the Gospel, either in person or by proxy, and at the time of his death Dr. Hays had no less than five nephews in the ministry of our Church.



John S. Hayes

Dr. Hays received his primary education in the crude common school of that date. At the age of sixteen he entered the Freshman class of Jefferson College, Canonsburg, and graduated in 1850. After a three years' course in the Western Theological Seminary, Allegheny, Pennsylvania, he was licensed in the spring of 1853. At this time his entire patrimony consisted of a young horse, which he sold for one hundred dollars, with fifty of which he procured his ministerial wardrobe, and with the other fifty dollars in his pocket he started out, not knowing whither he went. Stopping at Louisville, he called upon Rev. Dr. W. W. Hill, in charge of a branch office of the Board of Domestic Missions, who directed him to Charleston, Indiana, where the Presbyterian Church was without a pastor. He accepted a call to this church on a salary of four hundred and fifty dollars per annum, on which he and his young wife, whom he married the following year, lived during four successive years, having been ordained and installed by the Presbytery of New Albany in the fall of 1853. While on a visit to relatives in Nashville in 1856, he preached in the vacant pulpit of the Second Church of that city, and received a unanimous call to the pastorate, which he accepted, and held until July, 1861, when on account of the breaking out of the Civil War he returned North. During the fall and winter following he supplied the Central Church of Cincinnati. In April, 1862, he came to our Frankfort Church in response to a unanimous call, and remained pastor until the spring of 1867, when he accepted a call to the Walnut Street Church, of Louisville, Kentucky, adhering to our General Assembly. On the disruption of the Presbyterian Church in Kentucky after the war,

legal proceedings were instituted in different parts of the State involving church property rights. Of these the famous Walnut Street Church case was made the test. The party in that church adhering to the old General Assembly was at the time without a pastor, and at the earnest call of these members and the urgent solicitation of a large number of ministers throughout the State, Dr. Hays left Frankfort to become their pastor during the legal contest. This resulted in a decision by the highest court in favor of the congregation, and it is considered a precedent for all church questions involving like issues in the lower courts.

In 1875 Dr. Hays was elected to the Chair of Biblical and Ecclesiastical History in Danville Theological Seminary. Owing to the loss of a large part of the endowment fund, the Seminary was temporarily closed in 1883, and Dr. Hays removed to Quincy, Illinois, where he remained as pastor about two years. At that time he received a call from the church at Maysville, Kentucky, which he accepted, and returned to the State in which such a large portion of his ministerial life had been spent. On entering upon this, his last charge, he organized, with the co-operation of his daughters, "Hays-Wood Female Seminary," in connection with the pastorate of the church, both of which he conducted with great ability and acceptance to the time of his death, which occurred January 7th, 1899.

Some years before his death Dr. Hays received an injury to one of his eyes, resulting in loss of sight, which was speedily followed by loss also of the other eye, thus leaving him in total blindness. Notwithstanding this great calamity, he continued to teach and to discharge the duties of pastor with great energy and cheerfulness,

preaching with as much and even more power than ever before. In answer to his prayers he was wonderfully sustained and strengthened by divine grace under this mysterious providence, which would have crushed any man of less faith and trust.

Dr. Hays received the degree of D.D. from Centre College in 1873. He was a very earnest and most instructive preacher. While very positive in his convictions and fearless in their expression, he had a bright, kindly, cheerful spirit, which made him many friends wherever he went, and rendered him a most welcome visitor and desirable companion. While in Frankfort he usually devoted Mondays, when the weather was suitable, to recreation, with fishing rod or gun, according to the season. He found in this relaxation and exercise, which he enjoyed with keen relish, the greatest benefit physically and mentally, and in after years often referred to the period as one of the happiest of his life. He was usually accompanied by one and sometimes two of his elders, and on more than one occasion could have held a meeting of session on the banks of the river, as there was more than a quorum present.

Dr. Hays was twice married, first to Miss Frances Dickey, who was the mother of his children, five of whom survived him, Mrs. J. Foster Barbour, Mrs. W. B. Matthews and Misses Florence, Fannie and Carrie Hays. His only son, a young man of great promise, died in 1879, just after completing his theological course. 'Dr. Hays' second wife was Miss Caroline Ritchie, who survived him about one year.

In a short poem Dr. Hays gave expression in a most beautiful and touching way to the experiences of his heart in the great affliction he was called upon

to endure. As comparatively few of his many friends have seen this little poem, its insertion here will be appreciated:

A SOLILOQUY.

The writer of the following stanzas has been so frequently questioned concerning the thoughts, feelings, sorrows and joys of the blind, that he has been tempted to attempt an expression of some of his own in verse. J. S. HAYS.

JUNE 19, 1891.

Enveloped in darkness, imprisoned in night;
Shut in from the sunshine, secluded from light;
For years I have beat on the bars of the cell
Where blindness, alas! has compelled me to dwell.

They tell me the vale in its beauty still lies
Where once it incessantly feasted my eyes;
They tell me the shadows and sunlight still glide
O'er the plain at my feet and along the hillside.

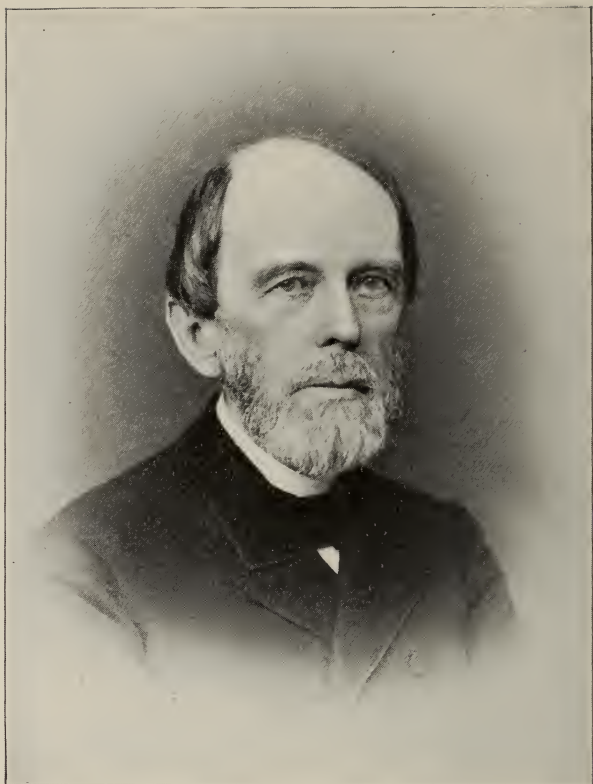
They tell me the stars in their glory still shine,
That on the horizon the clouds still recline;
They tell me the flowers in beauty still bloom,
Exhaling their fragrance from midnight to noon.

But eyes now in ruin refuse me their aid;
I'm left to believe what others have said.
I longingly look, but 'tis only to find
My vision has left me, and now I am blind.

But hush these complainings so bitter, so wild,
So little becoming a creature—a child;
How dare I to question the justice, the love
Of God my Creator and Father above!

No; thanks to his goodness for giving me sight,
'Twas his by creation and his, too, by right;
He gave it, he took it, and blest be his name
For giving so long, and the gifts that remain.

The hand of affection I grasp in the street,
The voice of love I continually meet;
Sweet childhood and youth swiftly fly to my aid
And lovingly beg me to be not afraid.



Yours truly
L. J. Halley

The music of Nature I also can hear,
The notes of her songsters so sweet and so clear;
The roar of her thunder, the voice of her breeze
As it swiftly or slowly creeps through her trees.

And memory, too, like an angel of light,
Attends me by day and awaits me by night,
To profit my mind and my fancy to please
With all it has gathered in childhood and years.

Ah! yes; and from under the darkness about
By faith I can calmly, serenely look out;
And "just over there" in its glory can see
The light of eternity waiting for me.

Then, thanks to God's goodness for giving me sight,
'Twas his by creation and his, too, by right;
He gave it, he took it, and blest be his name
For giving so long, and the gifts that remain.

REV. LEROY J. HALSEY, D.D., LL.D.

Rev. Leroy J. Halsey, D.D., LL.D., who supplied this church during a part of the year 1870, was born near Richmond, Virginia, in 1812. He was reared in the State of Alabama, whither his parents removed when he was five years of age. In 1834 he graduated from the University of Nashville after a four years' course, and taught for some years afterward in that institution. After three years' study at Princeton Theological Seminary, he graduated in 1840, and was licensed by the Presbytery of New Brunswick, soon after which he was commissioned by the Board of Missions to labor in Alabama. After two years he took charge of the recently organized First Church of Jackson, Mississippi, where he was ordained and installed in March, 1843. In 1846 Mr. Halsey received a cordial invitation to the pastorate of the Frankfort Church, but the status of affairs in the Jackson Church, and the critical nature of

his work there at that time, constrained him to remain with it for a while longer, and decline any call to labor elsewhere. In 1848 he came to Louisville to take charge of the Chestnut Street Church, which had been organized by a colony from the Second Church, and which is now known as the Warren Memorial.

In 1859 Dr. Halsey was by the General Assembly appointed to the Chair of Ecclesiology, Sacred Rhetoric and Pastoral Theology in the Theological Seminary of the Northwest, just established in Chicago. While laboring in the Louisville pastorate he published his first book, "The Literary Attractions of the Bible; or, A Plea for the Word of God, Considered as a Classic." This admirable work was a wellspring of delight and spiritual profit to his congregation and the Church at large, and is to this day one of the brightest gems of the religious literature of the Church.

For thirty-three years Dr. Halsey labored to build up and develop, through many difficulties and discouragements, the Theological Seminary of the Northwest, and in this, the great work of his life, his efforts were crowned with abundant success. He also did a great work in developing Presbyterianism in the city of Chicago and all that adjacent territory, for at the time of his advent the city contained only about one hundred thousand population, and society and Christian effort were hardly as yet in the formative state. There was only one church of our faith and order on the North Side, but with Dr. Halsey's aid others speedily followed, and in 1864 the Seminary took up its abode at its present site. Dr. Halsey terminated his active labors in the Seminary in 1892, at the age of eighty, and died June 18th, 1896.



J. H. Musbit

In 1869 Dr. Halsey for the second time received a call to the pastorate of the Frankfort Church. Pending the consideration of the call, he visited and supplied the congregation during the summer of 1870, and while ministering here he greatly endeared himself to our people. Dr. Halsey had a charming personality, was a most eloquent and instructive preacher, standing in the front rank of the ministry of our Church. He greatly excelled in the exposition of the Scriptures, and his mid-week lectures upon the Psalms of David, which at the time drew many hearers, will never be forgotten by those of us who enjoyed the privilege of hearing them. Dr. Halsey, as an author, took a high place among the writers of our Church. During his latter years he published a number of works of the highest order of merit and acceptance to Christians of all denominations.

In 1844 Dr. Halsey was married to Miss Caroline A. Anderson, of South Carolina, a granddaughter of General Robert Anderson, one of the soldiers of the Revolution. She is yet living, at the advanced age of eighty years, with her children in Chicago, in the enjoyment of a good degree of health, and able to attend upon the stated services of her church.

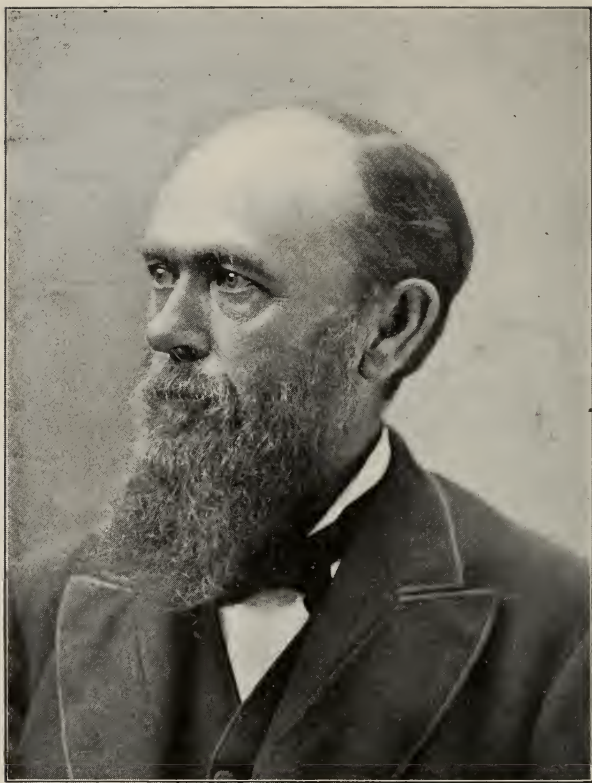
REV. JOHN H. NESBITT.

Rev. John H. Nesbitt was born August 20th, 1834, in Indiana County, Pennsylvania. He received his primary education in Saltsburg Academy, of the same county, and graduated from Jefferson College, Canonsburg, Pennsylvania, in the class of 1858. His theological training was received at McCormick Theological Seminary, from which he graduated in 1861. He was licensed by the Presbytery of Chicago in April.

1861, and labored as evangelist and home missionary until January, 1864, when he became pastor of the church at Macomb, Illinois, remaining there about six years. In November, 1869, he was called to the Frankfort Church, and ministered with great acceptance to this congregation until June, 1876, when on account of the precarious state of the health of his only child, a very bright and attractive boy of ten years of age, he was led to resign the pastorate in order to seek a change of climate. After a few years' residence in the mountain regions of Pennsylvania, during which time he ministered to the Mingo Church, Presbytery of Pittsburg, his son's health seemed to be entirely restored, and Mr. Nesbitt, in October, 1881, accepted a call to the church at Owensboro, Kentucky, where he remained as pastor until April, 1886. His next field of labor was Oxford, Ohio, from April, 1886, to 1892, and he then returned to Illinois, and served as stated supply to the church at Prairie City from January, 1893, to April, 1896. Since that time he has been incapacitated for the active duties of a pastor by reason of ill health, but as opportunity offered and his health permitted he continued to preach in the vicinity of his home at Rockford, Illinois.

Mr. Nesbitt was married in May, 1864, to Miss Agnes R. Ross, of Rockford. Mrs. Nesbitt is very pleasantly remembered by all our older members for her many graces of mind and heart, and during her residence here was universally esteemed and beloved.

In the dealings of our Heavenly Father, at times so mysterious, with his children, they are sometimes called upon to pass through the severest affliction. Such was the case of these faithful servants in the death of their



John W. Dugh.

only son, George Arthur Nesbitt, who had attained manhood, completed his theological course and entered the ministry from McCormick Seminary in the class of 1892. He was at once called to the pastorate of the First Church, Appleton, Wisconsin, but died in Chicago in October of the same year. He was a young man of great promise for usefulness in the Church, which always is in need of such well-equipped and consecrated young men. His death, which to our finite vision appeared so untimely, was a crushing blow to his devoted parents and a personal bereavement to a wide circle of friends and associates.

REV. JOHN W. PUGH, D.D.

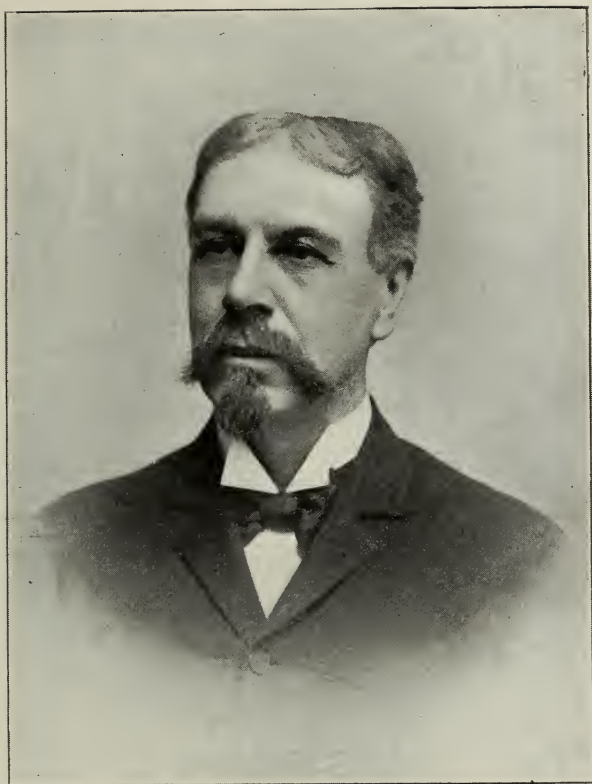
Rev. John W. Pugh, D.D., was born in Hardy County, West Virginia. He was educated for the profession of law, and obtained license therefor while yet under age. He entered into partnership with Judge Seymour, of Hardy County, with whom he engaged in the practice for two years. Feeling constrained, however, to enter the gospel ministry, he relinquished the very promising partnership of the law, and entered Union Theological Seminary, Virginia, in which he took a full course. Upon graduation he was called to the pastorate of the church in Warrenton, Virginia, where he was ordained and installed in October, 1859. He continued as pastor here until December, 1869, when he accepted a call to the Second Church of Owensboro, Kentucky. In April, 1877, he came to the Frankfort Church, and was installed pastor May 29th following. In December, 1882, he resigned, and was pastor in succession of the churches at Hopewell, Indiana, and Philo, Illinois. In January, 1899, he became the pastor of the

church at Fountain Green, Illinois, where he now labors in a successful work of steady development.

During his pastorate in Frankfort Dr. Pugh was called upon to mourn the death of a beloved wife and the mother of his children. She was a lady of most estimable traits of character, a loving and devoted wife and mother, and a happy and consistent Christian. She died February 20th, 1880, in the triumphs of the Christian's faith. Mr. Pugh's present wife was Miss Harriet D. Todd, of Frankfort, the daughter of the late Captain Harry I. Todd.

REV. J. McCLUSKY BLAYNEY, D.D.

Rev. J. McClusky Blayney, D.D., now pastor of this church since 1884, was born February 21st, 1841, in Ohio County, West Virginia. His father, Charles Blayney, was one of four brothers who came to Virginia from Ireland about the close of the eighteenth century. J. McClusky received his academical training at West Alexander, Pennsylvania, and graduated at Washington College in the class of 1860. His theological training was received at Western Theological Seminary, Allegheny, Pennsylvania, from which he graduated in 1863. In his second year at the Seminary he was selected by the Faculty, with one of his classmates, to go to the Army of the Potomac, to conduct religious services under the auspices of the Christian Commission, which was his first experience in religious work, preaching in the camps, on transports and in the hospitals. He was licensed by the Presbytery of Washington in the spring of 1862, and preached about a year as stated supply to the church at Ontario, Ohio, from which work he was recalled by his Presbytery

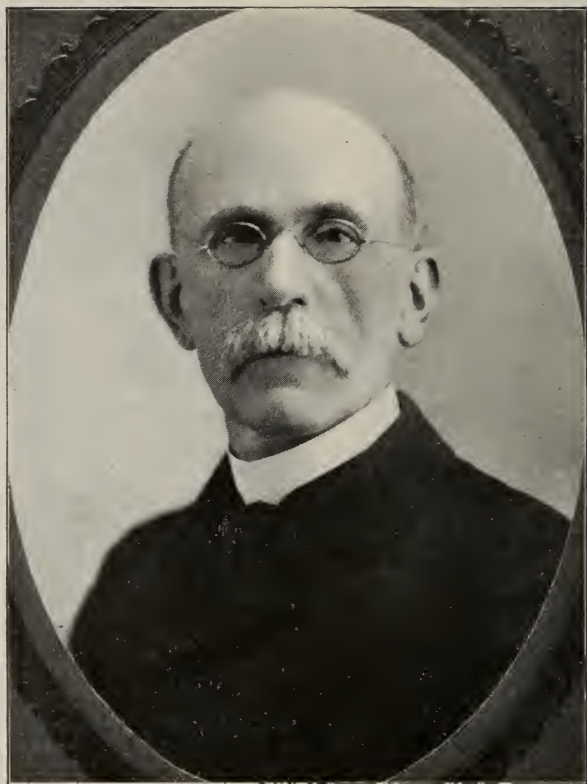


J. Melusky Blayney

and sent to Charleston, West Virginia, to take charge of the church there. This was just after the opening of the Civil War, and this church was much disorganized and scattered. The congregation at first consisted largely of Union soldiers, who at that time occupied the city. The church under his ministrations soon became harmonious and united, and continued thereafter in a prosperous condition. The Charleston Collegiate Institute was organized by Mr. Blayney, opening the first year with one hundred and eighty pupils, and he acted as Principal one year, owing to the inability of the Board of Trustees to procure elsewhere a suitable man for the position. Owing to the agitation of the question of the ecclesiastical relations of the Charleston Church, North or South, he concluded to leave the place, which determination he carried into effect, although a strong remonstrance against this course was presented him, signed by a large majority of the citizens of the city of all denominations. When leaving Charleston with no other definite place in view, not knowing where Providence would lead, he met on the gangway of the steamer, coming ashore, a gentleman from Frankfort, Kentucky. This man, whom he had previously known, opened up the way and directed his steps to Frankfort, thus under the guidance of Providence bringing him to this field of labor. He served the Frankfort Church as stated supply for about two years, 1867 and 1868, and upon the eve of his departure from Kentucky he was invited to preside as moderator of a congregational meeting, called by the session to elect another minister as his successor. Contrary to the expectation of the session, a large majority of the votes were cast for the moderator of the meeting, who declining to allow his

name to be used in connection with the pastorate, the meeting adjourned without an election.

In the spring of 1869 Mr. Blayney went to Albany, New York, having been called to the pastorate of the First Presbyterian Church of that city. While pastor there he received the degree of D.D. from the University of New York. Dr. Blayney resigned the pastorate in Albany in 1880, owing to the ill health of his family, they not being able to withstand the rigors of that northern climate. He then went abroad with his family, where they remained nearly two years traveling in Europe. In 1870 Dr. Blayney had been united in marriage to Miss Lucy W. Lindsey, of Frankfort. She died while abroad, at Mentone, France, leaving two sons, T. Lindsey Blayney and J. McClusky Blayney, Jr. After returning to America Dr. Blayney was again providentially directed to Frankfort. He was on the way with his children to spend the winter in the far South, when he came by Frankfort for a short visit to his wife's relatives. He found the church, which he supposed was supplied with a pastor, had been vacant for a year, and was greatly in need of the ministrations and care of a pastor. He yielded to the invitation of the session to stay and preach for a time to the congregation, beginning his ministrations in January, 1884. In February he was called by unanimous vote to the pastorate, and, accepting the call, was installed in the following June. He now enters upon his eighteenth year of his ministrations to this congregation.



W. H. AVERILL,
Ruling Elder and Clerk of Session.

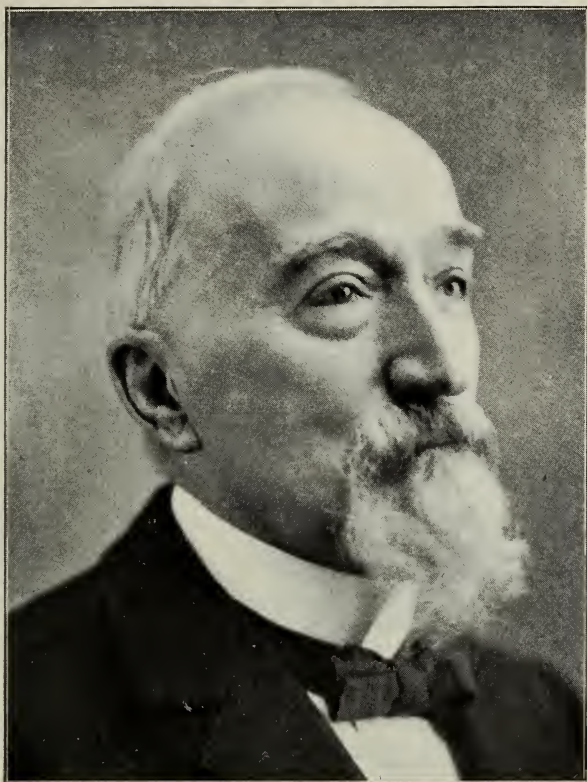
THE SESSION.

If the injunction of the apostle, "Let the elders that rule well be counted worthy of double honor," be followed by us at the present time, there would be included in honorable mention the greater part of the eldership of the early years of this church, and not a few of those who served it later on and have also gone to their reward. In those days the duties of the ruling elder, if faithfully performed, were very exacting, calling for the exercise of great wisdom, discretion and patience in dealing with the flock. That was a time of strict rule and oversight. Many cases of discipline occurred, involving judicial trials, terminating in either censure or suspension, and sometimes in expulsion from the church. A large portion of the records are taken up with these proceedings. The effect upon the church, and with few exceptions upon the offenders themselves, appears to have been salutary. Among the more frequent causes of offense were the habitual absence from the services of the church; trials were also had for Sabbath-breaking, for dancing, for attendance upon the race course, upon the theater or "play-house," and for the intemperate use of "ardent spirits." Nor was the supervision of our session restricted to the members of this particular church, for it considered it to be its duty to exercise watch and care over Presbyterians belonging to churches elsewhere, and who might be temporarily sojourning within our bounds. In at least two notable instances action was taken in the cases of Legislators, "who, in defiance of public opinion and the force of their example, attended plays at the public theater."

Their home church sessions at Greensburg and Paris were officially notified, with lists of witnesses to substantiate the charges. The records subsequently show that the Paris and Greensburg churches took up the cases and had the testimony forwarded from Frankfort, but the outcome of the proceedings is not known, nor the effect upon the offending Legislators. For many years the names of the deacons appear as being present and taking part in the deliberations of the session, although they were not entitled to vote, except in a few cases, where the record reads: "Resolved, by unanimous vote, the deacons concurring." The respective duties of the two branches of the church government do not seem to have been clearly defined and understood at that period. The state of the case may doubtless be accounted for in the fact that among the early deacons there were some men of zeal and ability who had the interests of the church, spiritual as well as temporal, as much at heart as did the elders, and, in fact, the greater part of these deacons subsequently became ruling elders.

The records of the session and the unwritten testimony of the congregation indicate that, taking them all in all, this church was blessed in having a line of wise, diligent and devoted men in the management of its spiritual affairs. While all were men of exemplary piety, some excelled in intelligence, zeal and faithfulness.

Judge Benjamin Mills, of the Appellate Court, an eminent jurist of that day, was a member of this session from the time of his removal to Frankfort from Paris until his death. He took an active and leading part in



E. L. SAMUEL,
Ruling Elder.

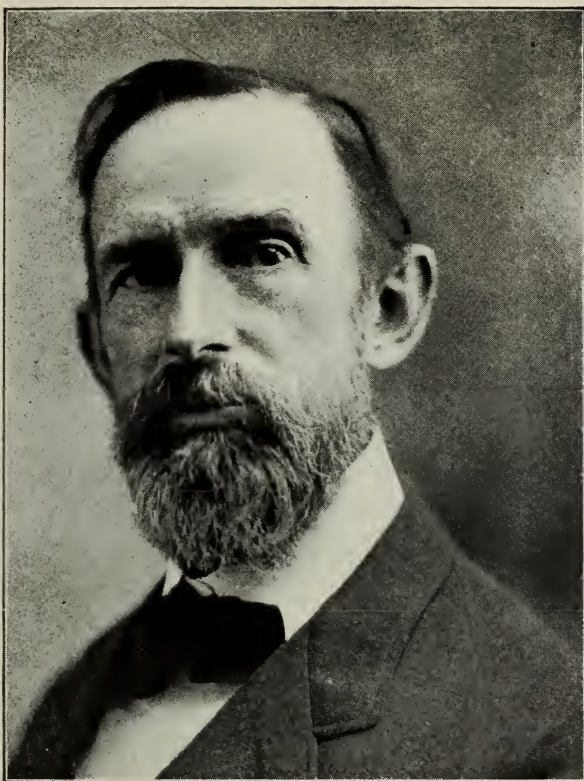
church affairs, usually acting as moderator of the session in the absence of the minister, and presiding over the congregational meetings.

Dr. James J. Miles, one of the first session of this church, after aiding in its formation and serving it about twelve years, removed to Louisville in 1830, and in the house of M. D. Averill, son-in-law of Thomas Paxton, of this session, aided as ruling elder in the organization of the Second Presbyterian Church of that city — that notable body, which, with its colonies and missions, has done a great work for Presbyterianism in Louisville. After serving that little congregation, as one of its first session, for a brief period, Dr. Miles removed to Paris, Kentucky, where he resided until 1836, when he was again received in the Frankfort Church. In the year 1841 he went West, and the record states that he was given a letter of recommendation to any church within the bounds of which his lot may be cast.

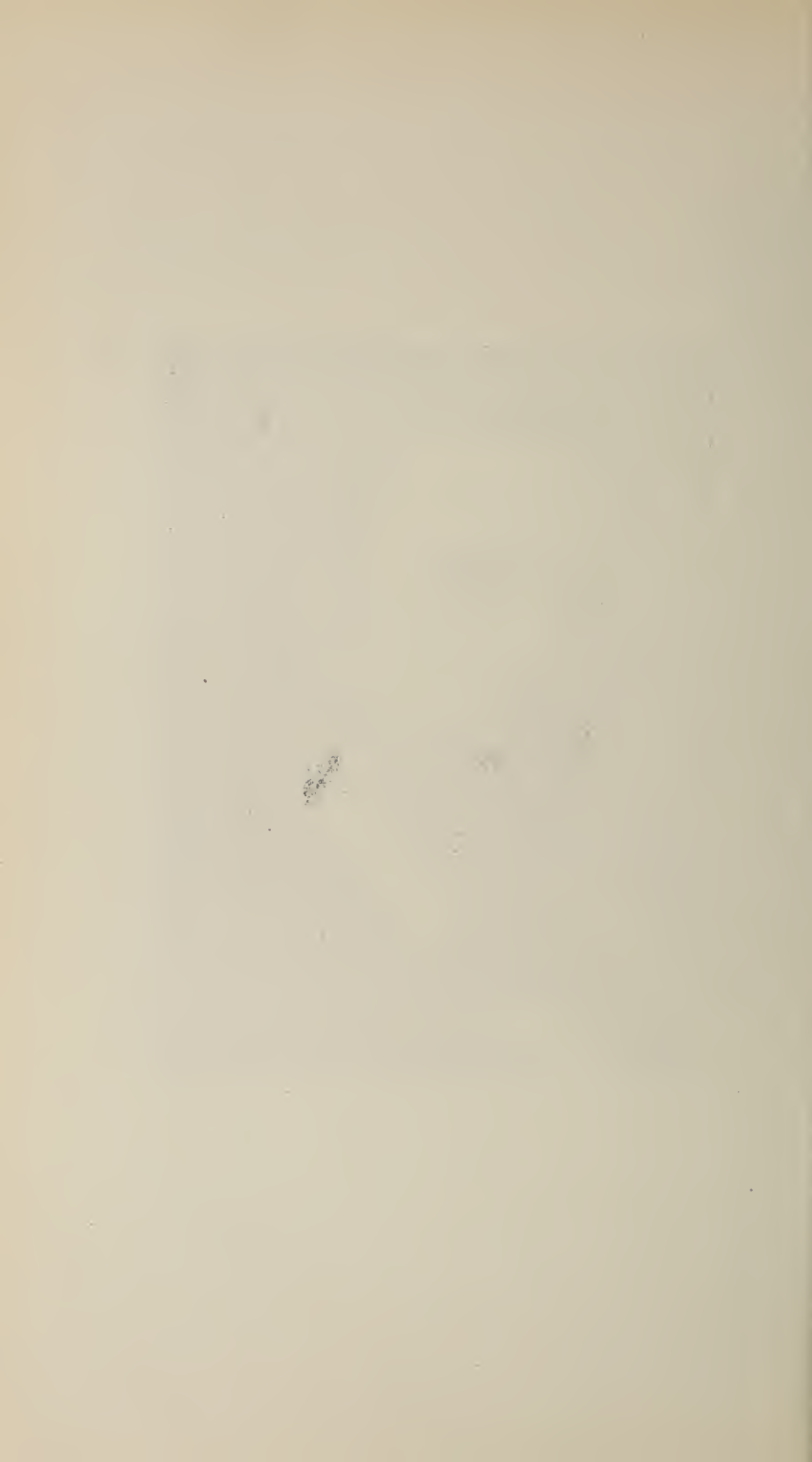
Dr. Luke Munsell, one of the early ruling elders, was a self-made man of the most pronounced type. He was born in Connecticut in 1790; removed to Kentucky and settled at Frankfort, where in 1822 he married Eliza Sneed, daughter of Achilles Sneed. Although Dr. Munsell never attended or graduated from any school of learning, he was a great student and indefatigable worker. He accumulated a large library of the best books that could be procured, literary, medical, theological, mathematical and scientific. He was a good Latin, Greek and Hebrew scholar, and in his private religious devotions habitually used his Greek Testament. He was a skilled physician and a contributor to the medical journals of the day, and was among the

first to use galvanism in the treatment of disease, making the model for a battery which he used in his practice. He removed to Danville in 1833, where he became for a time the Superintendent of the State Institution for the Deaf and Dumb. He was later appointed to the Chair of Natural Philosophy in Centre College. He was exceedingly fond of civil engineering, and imported for his own use the best English instruments and appliances, and had made to order special instruments which he had devised. He made and published the first large map of the State of Kentucky, which was considered a great achievement at the time, and brought him into wide notice as a civil engineer. From Danville he removed to Indianapolis, Indiana, where he engaged in his favorite profession as civil engineer. While a resident there he served as ruling elder in the church of which Henry Ward Beecher was pastor. He ultimately removed to Jeffersonville, where he died in 1854.

Hon. John Brown was elected ruling elder in 1829, but in a letter to the session declined to serve. In this letter we read that the only motive impelling him to decline was a feeling of unworthiness and unfitness for the sacred office. Subsequently he accepted, and was ordained and installed, and served with ability and acceptance until his death in August, 1837. Hon. John Brown was a man of prominence and large influence in State and national affairs. He studied law in the office of Thomas Jefferson, who always kept up his interest in and friendship for his pupil. He removed to Kentucky in 1782, and was its first member of Congress, while yet a district and part of Virginia, and



R. K. McCLURE,
Ruling Elder.



when admitted to Statehood was its first United States Senator in 1792.

The following tribute from Rev. J. J. Bullock, his pastor, will be read with interest: "He was a man of the highest order of mind and character, and was a connecting link between the statesmen of the days of Washington and Jefferson and those of modern date, unquestionably one of the greatest men Kentucky has given to the country. He was the immediate product of the Revolution, and all his powers and energies were called forth in guiding the affairs of the State and the nation in the formative period of our country's history." Mr. Brown had at this time retired from public life. From a leader in the affairs of the State and nation he became in his latter days an humble and useful elder in the church. He left to us of to-day, who honor his memory, a beautiful and useful memento of his love for the church in the communion service, which is still being used by the congregation at the present time.

Mr. Joseph Clarke, for length of service in the eldership, exceeded all his brethren. He was first a deacon, and was in 1834 ordained elder, and served continuously forty-one years.

Mr. Richard Knott was another elder who is worthy of special mention and commendation. First as deacon, then as elder and devoted Sabbath-school teacher, he served the church with ability and zeal for thirteen years, after which time he removed to Louisville, where for many years he continued in the same office, a blessing to his day and generation.

Judge Ben Monroe, another eminent lawyer and learned judge, served in our session for many years,

with great faithfulness and acceptance to the church. His high qualifications and wisdom made him a prominent actor in the councils of the church.

William M. Todd, who entered the session while yet a young man, grew up with the church, and was one of the most active, zealous and useful men who have ever served it. For many years he was the acknowledged leader in all its affairs, spiritual and temporal. Todd's Bookstore was Presbyterian headquarters during the pastorates of Dr. J. J. Bullock and Dr. Stuart Robinson, and it was also a place where the leading men of the town did most congregate. Although actively engaged in conducting this mercantile establishment, Mr. Todd was at the same time treasurer of the church, collecting and disbursing its funds, superintendent of the Sabbath-school, leader of the choir and clerk of the session. All these duties he performed faithfully and well, to the entire acceptance of the congregation, and by his godly and consistent life left a lasting impress upon our church and community.

Mr. John B. Temple was also among the most eminently useful ruling elders of this church. He united with our church upon profession of faith in September, 1851, and in the following August was made a ruling elder. This unusual and speedy action by the congregation is an evidence of the high esteem in which Mr. Temple was held, and the confidence reposed in him by the church. Being a man of education and high attainments, and at the same time zealous for the welfare of the church, he at once became the leader in the congregation. Although a man of affairs, occupying a high and responsible position in the State government



FRANK CHINN,
Ruling Elder.

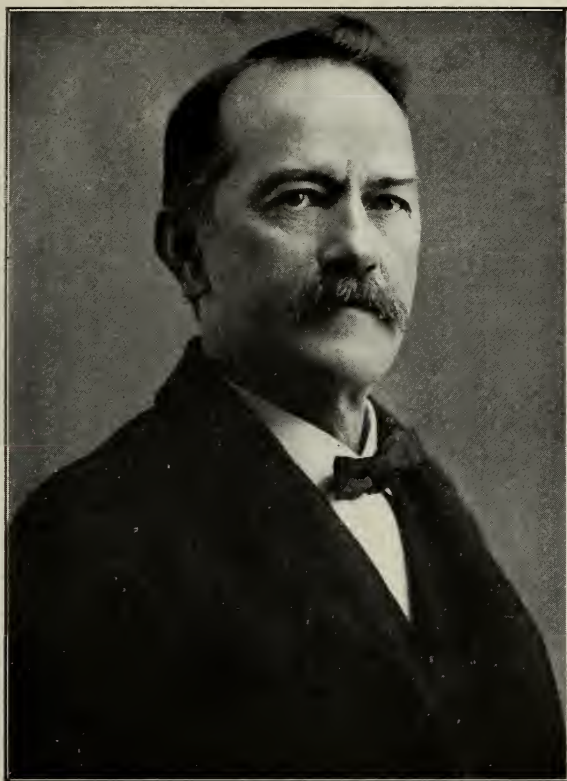
during the critical period at the opening of the Civil War, and also actively engaged as the head of one of our principal banks, in financial operations, he gave his best and loving service to the church, and its unity, purity and welfare were the constant objects of his solicitude. He was superintendent of the Sabbath-school, clerk of the session, and had charge of the choir and the music of the congregation. In 1870 Mr. Temple removed to the city of Louisville; thus making another very valuable accession to the "Frankfort colony" and the Presbyterian Church of that city, sent them by the Frankfort Church, which has always been a faithful colonizer. Mr. Temple's services in this congregation have always been gratefully remembered. Upon the occasion of his death, which occurred in 1886, special action for record in the minutes was taken by the session, which resolved to attend the funeral in a body.

Mr. Hugh Allen deserves mention in this place as one of the godly and faithful elders of our church. He came to us in 1856 from Pisgah Church, and was one of the large family of the name who served that old, historic congregation for many years. Owing to his modesty and unassuming character, Mr. Allen was not as generally known and appreciated as his worth and services entitled him. He represented this church at the Presbytery which, in 1866, divided, the majority joining the Southern Church. Mr. Allen was one of three elders who, with four ministers, adhered to our General Assembly, and recognizing its authority, at once organized the Presbytery of West Lexington, in connection with the General Assembly North. Had he done otherwise and acted with the majority of the dividing Pres-

bytery, our church here would hardly have been spared the division which occurred in so many of the churches of the State.

For length of continuous service as officer of our church, first as deacon, then as elder, Mr. G. A. Robertson exceeded all his brethren, covering the period from 1828 to 1893, about sixty-five years. During this long period of active service, beginning almost at the organization of the church, he was permitted to be an honored instrument in building up and strengthening this church. A high tribute was paid to his worth and long service, at the time of his death, by the session, who in special action bore loving testimony to his faithfulness, exemplary piety and goodness of heart, which, with his cheerful and sunny disposition, had endeared him to the congregation and community. The Court of Appeals, in which he had been for many years an honored officer, took special action on his death, and adjourned to attend his funeral in a body as honorary pall-bearers.

The session as constituted to-day has certainly, in the example of those who have preceded it, much to encourage and stimulate it in the work of the Master for the Master's sake. In so far as they were enabled to follow Him, let us follow their example in good works, remembering that those who bear the vessels of the Lord must be men of clean hands, of good report, and consistent in life and conversation, for the usefulness of the ruling elder often depends more on his character than on his gifts and knowledge.



WILLIAM T. READING,
Ruling Elder.

CHURCH MUSIC.

In the service of song, this church in its earlier years of course had to adopt the prevailing methods of the time, and use a clerk or precentor. This was a necessity on account of the great scarcity of hymn books, many churches, more especially those in the country, having only the copy used by the minister, who, after announcing the hymn or psalm and reading it through, would hand down the book to the clerk, who for convenience sat in front of the pulpit and facing the congregation. That important officer would then arise, announce the meter, read the first two lines, and raise the tune, and thus proceed, alternately reading and singing until the psalm or hymn, however long, was finished. The position was one by no means easy to fill, for although the tunes were simple in melody and comparatively few in number, it involved long practice, a good ear and great self-possession to become an acceptable precentor. If a mistake occurred, which was sometimes the case, either in the pitch of the tune or in the meter, the accomplishments of the leader were put to a severe test, as he was for the time being responsible for this part of the service. This system of leading the service of song, however, did not remain long in this particular congregation, for soon after entering their first church building books were procured for the special singers, and seats set apart for their use in front next to the bench of the elders. Thenceforward the singing of the congregation was led by the choir, the precentor and the lining out of the hymns being dispensed with. That was the era of singing schools and singing masters, and the instruction of the singers was a matter of

importance and solicitude in the congregation, as will appear in the items of expenses, one of which is a bill paid to R. McNutt, amounting to fifty-five dollars, for teaching vocal music in the church.* William M. Todd was the first leader of the choir, and so continued many years. Miss Fanny Phillips, a local singer of note, and a member of the church, was the principal female voice. After the remodeling of the church in 1829, the choir moved to the gallery at the rear of the room, where it thenceforth continued. About 1838 it was proposed by some of the more progressive members to introduce musical instruments to aid in this part of the service, there being at the time a fine band and musical organization maintained in the town. On account, however, of the strenuous opposition of some of the older and more conservative members, and especially of one esteemed elder, the instruments, after a short trial, were dispensed with, excepting the bass-viol as played by the late B. F. Meek, who continued to give his valuable aid as fundamental bass to the harmony, although the good elder never became reconciled to the "fiddle," and habitually left the church during its performance, returning for the sermon.

Mr. John B. Temple took charge of the music in 1853 in our present church. The choir for a short time occupied the gallery over the front doors, but the position was found to be unsuitable and unpleasant to all concerned, and the singers then occupied a position in the middle block of pews. In pitching the tunes and in learning new ones at the rehearsals, Mr. Temple used a

* See Appendix.

flute, the church not as yet having an instrument to lead the music. It was largely due to Mr. Temple's influence and efforts that the first church organ was introduced, in 1857. The cost was \$1,100, and it was considered a good instrument at the time. Miss Kendall, a music teacher in one of the female schools of the town, was the first organist. She was succeeded by Miss Anna Davidson, one of the most delightful singers and accomplished musicians ever identified with our church. Mr. Temple relinquished the leadership of the choir to Mr. S. C. Bull, who has had charge continuously to the present time.

During her residence in Frankfort, Mrs. John M. Harlan, as organist and instructor, brought the choir to a high degree of proficiency, until it became one of the most noted in the State. In addition to Mrs. Harlan's superb voice, there were three others of surpassing beauty and excellence, those of Miss Lucy Lindsey and Miss Anne Todd, sopranos, and Miss Hallie Todd, contralto—four voices seldom equaled, never surpassed, within our knowledge in a voluntary choir. But congregational singing has been the leading feature, in the service of praise, in this congregation, and truly so during the present generation since the standing position was assumed in singing. In 1870 Mr. E. A. Fellmer, an accomplished musician and instructor, took charge as organist. This position he filled with ability and great faithfulness for eighteen years. In view of his long and devoted service, special action was taken for record by the session in accepting his resignation. About the year 1890, in order to aid this branch of the service and lead the congregation, a cornet and other

musical instruments were introduced, and used with acceptance for several years, until the building of the superb organ now in use. To the Young Ladies' Sewing Society of the church is principally due the honor of the purchase of this instrument, which is from the factory of the Hook & Hastings Company, of Boston, one of the leading organ building firms of the country.

The choir as now constituted, and under the training of Miss Harriet McClure, well maintains the reputation of former years, and is doing excellent service in leading the music and in special solo and choral work. The monthly "praise service," in which both choir and congregation unite, is one most heartily enjoyed by all who attend, and is a means of grace and spiritual comfort to some who are deprived of the privilege of participating actively in this service of song.

Mr. S. C. Bull, who has been actively identified with the choir for forty years as leader and manager, is still in charge, with zeal and voice unabated.

The personnel of the choir at present, 1901, is as follows:

Sopranos: Miss Webster, Miss Crutcher, Miss Pepper, Miss Chinn.

Contraltos: Miss McClure, Mrs. Rodgers.

Tenors: J. M. Vanderveer, Ben M. Keenon.

Bassos: S. C. Bull, G. F. Berry, R. K. McClure, Jr.
S. C. Bull, manager and leader.

Miss Harriet McClure, instructor and director.

Miss Annie Brown, organist.



CHARLES E. HOGE,
Chairman of Board of Deacons.

SPIRITUALITY AND REVIVALS.

Allusion has been made in another place to the revival epochs in our country. The year 1828 was the beginning of the third great religious awakening which extended over the East and West, continuing eight or ten years. As was the case with the one which began with the century, the effects were more marked in Kentucky than elsewhere, but it differed somewhat from the others in the fact that the regularly ordained ministry was the principal instrument honored and used by the Head of the Church in reaching the unconverted. Pastors over the land left, for the time being, their pulpits and became evangelists. Among the most distinguished and successful of these were: Dr. Nettleton, in the East; Dr. Daniel Baker, in the South, and Dr. Nathan Hall, in Kentucky. In our Synod alone over five thousand persons were added to the Presbyterian Church. The number joining the Frankfort Church was not exceptionally large, being less than one hundred, yet it included a large number of prominent men and women, heads of families and people of influence. Many of these became most useful and honored members and officers of the church; not a few of them were spared to bring forth much fruit to the honor and glory of God, even down to old age, bearing testimony by their godly lives, to their children and to their children's children, of the faith and power of the gospel. Mr. Edgar was assisted in these special services by Rev. Dr. Nathan Hall, at that time pastor at Lexington, a preacher of great earnestness and power.

The religious interest throughout the State continued during Dr. Edgar's pastorate, and also that of

Dr. Baker, who succeeded him. The practice of Presbytery at that, as well as at other periods of the early church, was to direct the pastors to do evangelistic work in the destitute parts of its territory, and these two gifted men were frequently appointed for special work elsewhere. This was the cause of much restlessness and some discontent in our church, so much so that at last our session felt justified in forwarding a remonstrance on the subject to Presbytery, in which among other things it was said: "We are only willing that Bro. Baker may take another missionary tour under the order of Presbytery until the first, but no longer than the middle, of December, provided Rev. W. W. Hall supply the pulpit in his absence, and provided further that this session shall have the privilege of recalling Bro. Baker at any time, even before the first of December, if his presence here is necessary." During the next two pastorates, Dr. Bullock's and Dr. Robinson's, although there was no very large ingathering at any one time, the membership steadily increased, and the ratio was well maintained during the decade 1850-1860. When there was religious interest and the services were multiplied, they were conducted by the pastors without outside help, and in looking over the list of accessions to the roll between 1840 and 1860, one is impressed by the goodly array of names and the increased spiritual strength that came to the church during that period. In 1840 Dr. Bullock received fifty-seven; in 1842, twenty-five. In 1849 Dr. Robinson received fifty-five, and in 1857 Dr. Safford thirty-six upon profession. The spirit of revival, which had again returned, and was moving over the land in 1857-8, was checked by the disturbed state of the country and the political excitement pre-

ceding the Civil War. After the close of hostilities it reasserted itself, and the revival opened afresh in various parts of the Church.

There was no special ingathering in this church, but it experienced a steady conservative growth during the decades 1860-70 and 1870 to 1879. In this latter year the church was greatly refreshed in a series of special services, continuing through the month of February. The pastor, Rev. J. W. Pugh, was assisted by Rev. Dr. J. L. McKee, of Danville, whose labors as an evangelist have been so greatly blessed throughout the churches of Kentucky and adjacent States. Fifty-five services were conducted during the meeting, which number represents also the additions to the church upon profession of faith. In 1881 Dr. McKee again visited the church, and with the pastor conducted a series of services, during which about thirty persons were added upon profession. Under the present pastorate, 1884 to 1901, the membership has increased from two hundred and forty-three to four hundred and forty-six. In the year 1894 the churches of the city united in a series of evangelistic services, conducted by Rev. B. Fay Mills, a grandson of Judge Benj. Mills, one of the early elders of this church. He was the son of Rev. Thornton A. Mills, who was reared in our church and entered the gospel ministry here, and became an eminent and useful preacher. At the date above mentioned, 1894, Rev. B. Fay Mills was a minister in good standing in the Presbyterian Church. As a result of these services ninety-nine persons were added to our church, besides numerous accessions to the other churches of the city, whose pastors and members co-operated heartily in the work. With the exception of the series of special serv-

ices mentioned, the steady growth of our church has been due to the blessing of God upon the ordinary means of grace, which he has instituted in the church, the labors of a long line of earnest and faithful preachers of the Word, and the lives and prayers of his people. In this connection we must not by any means omit to mention that great "feeder" of the church, the Sabbath-school, from which the church receives much of its strength, and which should be the object of our most hearty solicitude and support. For an extended sketch of our church school, see Chapter V.

BENEVOLENCE.

Although our General Assembly, soon after its organization in 1789, authorized the employment of missionary workers in the destitute portions of the States, yet the Board of Missions was not established until the year 1816, a Standing Committee on Missions having been appointed in 1805. As early as 1771 a plan for the education of poor and pious young men for the ministry was adopted by the Synod of New York and Philadelphia, yet the Board of Education of our Church was not organized until 1819. The Boards of Publication and Foreign Missions were formed in 1838, Church Election in 1844, Ministerial Relief in 1855, Freedman's Board in 1865, and the Board of Aid for Colleges in 1883.

The first mention of the Frankfort Church in the statistical tables of the General Assembly was in the year 1820. The Presbytery of West Lexington, to which this church was attached, reported twenty-seven



T. L. EDELEN,
Secretary of Board of Deacons.

churches and twelve ministers. The Frankfort Church was credited by thirty dollars for Home Missions, and was the only church in the Presbytery contributing to this cause. To the Theological Seminary Fund this church gave more than any of the older and stronger congregations, and in addition sent a special gift of sixty-seven dollars to Princeton Seminary, through the Board of Education, from the "Female Education Society of the Frankfort Church." This Society had been formed January, 1820, in response to an appeal to the churches made by the General Assembly the previous year. The reasons given show a loyal and prompt obedience to the appeal, and may be read with interest in this connection:

"In consequence of an address made by the General Assembly to the churches under its charge, stating the low state of the funds of the theological school at Princeton, and appealing in its behalf to the liberality of the churches, we, the subscribing members of the Presbyterian Church of Frankfort, and others who are friendly to the interests of religion, promise to contribute annually (if able) the sums annexed to our names, payable hereafter in the first week of January, to be used solely for the education of young men designed for the ministry of the Presbyterian Church, and to be sent to Princeton Seminary for that purpose.

"This subscription is not intended to supersede or in any manner interfere with the Cent Society, but has originated in the extreme pressure of the times, and the necessity of immediate exertion being made by the professors and friends of religion for the relief of our insti-

tution, as being indispensably necessary to the welfare of our Church.

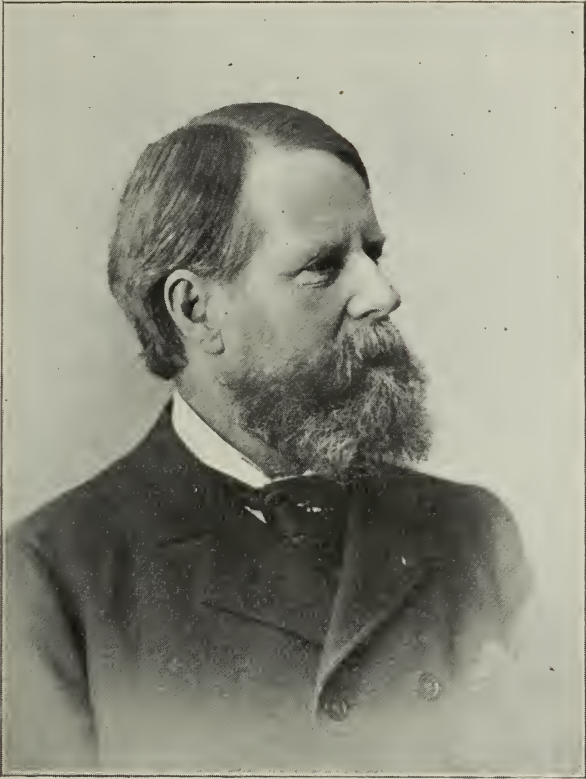
“From such as do not wish to become members, either ladies or gentlemen, donations will be thankfully received. All who subscribe, members or donors, will have the goodness to pay at the same time, as the amount raised must be forwarded immediately.”

The paper is in the handwriting of Mrs. Margaretta Brown, and was evidently prepared by her. Her name leads on the list of subscribers, followed by that of Mrs. Love, Mrs. Mary Hanna, and thirty others, with several gentleman “donors.” This was the beginning of that line of female societies of this congregation which have done such noble and faithful work, during the succeeding years, in raising funds and devising ways and means for the benefit of the church here and elsewhere.

The next year, 1822, the total contribution by the Presbytery to missions was \$268, of which amount the Frankfort Church gave \$182. Total to the Theological Seminary Fund, \$170, of which this church gave \$50.

In 1823 there was no report from the Synod of Kentucky in the General Assembly's Minutes, except the mention of a contribution to the Theological Seminary Fund by the Female Education Society of Frankfort. These facts and figures are given merely to show the benevolent spirit of our early church, and how “it stood for education.”

In the next decade nothing worthy of special mention in the benevolent work of this church occurred until 1833. Although the church was at that time without a pastor, the gift to Home Missions was \$211; to Educa-



JUDGE W. H. SNEED,
Deacon.

tion, \$436; to the Colonization Society, \$365. In the year 1839, following the organization of the Foreign Mission Board, this church is credited in the Minutes by \$400 for this cause. For a number of years our Frankfort Church had been contributing through West Lexington Presbytery to the support of a foreign missionary, besides making regular collections for the American Board of Foreign Missions; but considerable rivalry and friction having occurred between the various agencies, our church thereafter turned all its funds for this object into the treasury of our Assembly's Board of Foreign Missions. In the decade 1840-1850 the benevolent contributions were well maintained. In 1847, \$411 went to Home Missions, and \$174 to Foreign Missions. The church has never surpassed the self-denial and liberality of its earlier years, nor kept up its contributions in proportion to its increase in numbers and financial strength. Nevertheless few years have passed without contributions being sent to all our Boards. In the centennial year of our Assembly, 1888, in compliance with the request of that august body to the churches to raise a million dollars as a centennial offering to the Board of Ministerial Relief, this church made a special effort and responded nobly to the appeal, remitting to the Board \$1,235.

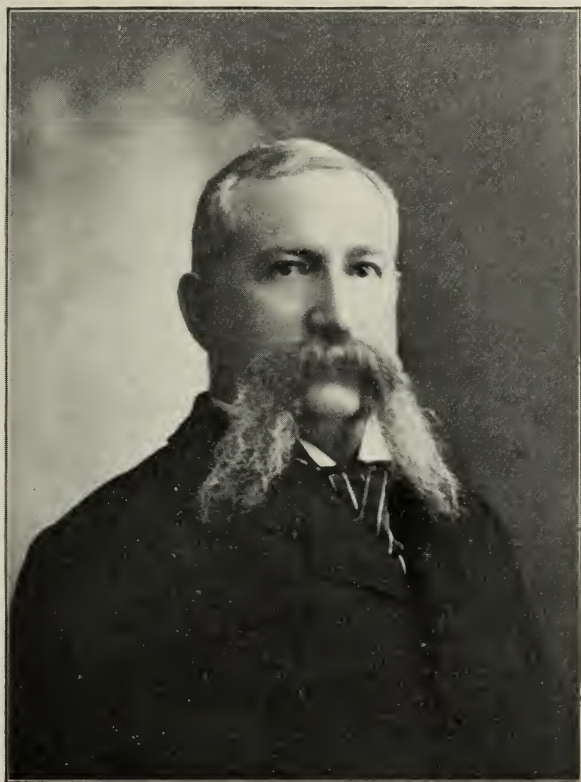
In the year 1883, while the church was without a pastor, the session, after due consideration, made an important change in the disposition of the benevolent funds of the congregation. This church had been spared the calamities of division when so many churches in the border States of the South were rent in twain after the Civil War. In its membership was a large element which was Southern in its sympathies and affilia-

tions. It was proposed by the session to divide equally between the two General Assemblies, North and South, our annual contributions to Home Missions, Foreign Missions, Education, Publication and Sunday-school Work, Church Erection, Ministerial Relief and Freedmen. It was hoped that by this plan renewed interest and liberally would be aroused in the congregation, and the result has been a gratifying success. We have been enabled to give to each Assembly more than we previously gave to the one. Thus, without relaxing loyalty to our own Assembly's Boards, we have been permitted to aid our brethren of the Southern Church in their labors for our common Lord and Master. Nor have they been wanting in grateful acknowledgment of the contributions sent by this church, which occupies in this matter a position altogether unique. Numbers of appreciative letters have been received by the treasurer of these funds, who holds the receipts of the several committees of the Southern Church for contributions sent to the amount of over \$4,000.*

THE LADIES' SEWING SOCIETY.

The Ladies' Sewing Society of this church has for over sixty years been a leading factor in our church work in providing ways and means for congregational purposes. As early as 1830 a society was organized by the ladies for church work which was called by them "The Circle of Benevolent Industry." Its object, besides providing clothing for the needy poor, was to make for

* See Tabular Statement.



J. W. PRUETT,
Deacon.

sale articles of wearing apparel and other handiwork for ornament as well as use, in order to raise funds for church expenses. Mrs. Eliza Sharpe was the first President. In the small beginnings of the Society the articles of needle-work were sent around for sale in a covered basket, which is still preserved. The Society, after filling an important place in the activities of the church for some years, was finally merged into the Ladies' Sewing Society, which in the meantime had been formed.

The first effort of the Ladies' Sewing Society had been to raise funds for a scholarship in Centre College. They then devoted their energies to their own congregational matters, principally in providing a parsonage for the church. This was completed and paid for by the Society during Dr. Bullock's pastorate, and was occupied by him for several years. When Dr. Stuart Robinson became pastor he preferred living in South Frankfort, and at his request the Society sold the parsonage and united with him in purchasing a larger and more desirable property on Second and Shelby Streets. Here was located the Female Academy which was inaugurated by the session of this church, and which under Dr. Robinson's superintendency became widely known as a school of high grade. Mrs. Ann Crittenden was at this time the President of the Society, having some years before succeeded Mrs. John J. Crittenden, who for many years had been a most efficient President. When the congregation undertook the building of the present house of worship, this Society entered enthusiastically into the work, and was so successful in doing the part that it had assumed, and much more in addition, that the pastor jokingly asserted that the next

work to be undertaken by the ladies would be the erection of a new Capitol for the State.

By reference to the Treasurer's books it is evident that the Society was true to its name, and was a "Sewing Society" in the fullest sense. A very large variety of needlework, fancy articles and small wares was readily disposed of at fair prices, and the receipts at some of the monthly meetings for work and articles disposed of during the month amounted to fifteen and even twenty dollars, and occasionally to nearly double that sum. On April 5th, 1867, the Society was reorganized and strengthened by the accession of new members, and at this meeting sixty ladies were present and paid their dues. In its continuous work to the present day this Society has been an invaluable aid in providing funds for the congregation, in meeting the various demands for improving, refurnishing and caring for the church building, and in tiding the congregation over repeated financial emergencies, to all of which good work the officers of the church will cheerfully testify.

The present officers are: Mrs. J. N. Crutcher, President; Mrs. Mary A. McClure, Treasurer; Miss Mag Page, Secretary.

THE LADIES' BENEVOLENT SOCIETY.

The Ladies' Benevolent Society of this church has been in active operation about fifty years. The initial meeting was held at the house of Mrs. Thomas S. Page November 13th, 1852. The following ladies were present: Mrs. Stuart Robinson, Mrs. M. Y. Brown, Jane B. Page, Eliza P. Monroe, Jane L. Swigert, Rebecca



DR. SAMUEL E. JAMES,
Deacon.

Cox, A. J. Crittenden, R. A. Samuel, Elizabeth Hodges, Mary E. Batchelor, Martha A. Roberts, Ann M. Knott, Lavinia Herndon, Harriet Page, Matilda Reading, Mary C. Munsell, Mary Williams, Sarah C. Watson, Cornelia Roberts, H. M. Brown, Hallie Todd, E. C. Strobridge, Margerite Leavy, Ann Hord, Sarah H. Sneed, Susan Rodman, Mary Hendrick, Ellen Clark, Ann E. Tilford and Miss Harvey. They were enrolled and adopted a constitution, and all present signed the same in the order above named. Mrs. M. Y. Brown was then chosen President; Mrs. A. J. Crittenden, Vice-President; Mrs. Leavy, Secretary, and Mrs. Batchelor, Treasurer. The town was divided into three districts, and to each was assigned five ladies, whose duty it was to visit and afford relief and sympathy to the needy and distressed, and to report their cases to the regular meetings of the Society. At the next meeting the following additional names were enrolled: Mrs. Juliet Samuel, Mrs. Margerite Herndon, Mrs. Charlotte Letcher, Mrs. Allie Todd, Mrs. James Harlan and Miss Maria Cronley.

The dues of the Society were twenty-five cents per month, and to this revenue was added the amount of the collections for the poor made in the church.

The Society still continues the beneficent work of its founders, and through the half century has been, and still is, a fountain of blessing to the distressed poor of our church and the community.

The present officers of the Society are: Mrs. W. F. Barrett, President, and Mrs. T. L. Edelen, Secretary and Treasurer.

THE LADIES' MISSIONARY SOCIETY.

The Ladies' Missionary Society of this church was organized March 20th, 1878. At a meeting of the ladies of the congregation on the above date, in the church, Rev. J. W. Pugh, the pastor, was present, and explained the object of the meeting, and at the request of those present, presided during the preliminary proceedings. A constitution, consisting of eleven articles, modeled after that of the Synodical Society, was adopted, and the following officers were then chosen: For President, Mrs. Mag Gaines; for Vice-President, Mrs. Aggie Sneed; for Secretary, Miss Hallie Herndon; for Treasurer, Mrs. L. J. Tate. Eight Directors were also chosen: Mrs. Hettie Lindsay, Mrs. Wattie Crutcher, Mrs. Lizzie Bacon, Mrs. Grant Green, Misses Sue Ghieselin, Emma Pruett, Fannie Hendrick and Sallie Jackson. The city was divided into four districts, and two directors were assigned to each for special work in arranging a canvass for funds in the congregation. The collectors appointed were: Misses Lettie Todd, Sallie Sneed, Annie Bull, Annie Monroe, Mary Bush, Lena Pepper, Annie McClure and Kate Bush.

This was the beginning of our Ladies' Missionary Society, which has continued until the present time, and as an auxiliary to our Synod's Society and a component part of our General Assembly's work, represented by the Women's Board, has done noble work for Home and Foreign Missions.

The present officers are: Miss Mary Page, President; Mrs. J. H. Graham, Vice-President; Mrs. W. F. Barrett, Treasurer; Miss Sallie Jackson, Secretary.



JUDGE W. C. HERNDON,
Deacon.

YOUNG LADIES' SEWING SOCIETY.

In the year 1878 Mrs. E. L. Samuel, of this church, gathered together at her house, one Saturday afternoon, a number of the young girls of the congregation, ranging in age from twelve to eighteen years. The object had in view was the formation of a sewing circle, as a sort of training school to get the girls interested in church work. About fifteen girls were present, and Mrs. Samuel, with the assistance of Miss Vene Herndon, directed and trained them in the various departments of handiwork for a year or more, during which period they met with Mrs. Samuel every Saturday afternoon.

Other girls becoming interested and joining the circle, a "Society" was launched, with Miss Vene Herndon, President, and Miss Jennie Waggener, Secretary and Treasurer. The following were the first members of the Society: Sallie Cannon, Pattie Roberts, Lucy Stockton, Mary Ely, Annie Crutcher, Sadie Pugh, Rebecca Averill, Rose Stewart, Allie Todd, Lena Stewart, Nannie Browder, Jennie Bull, Annie Bull, Lillie Cleveland and Kate Green.

The incentive to the first efforts of the little Society was to aid in refurnishing the main room of the church, and the first one hundred dollars earned was given towards the payment of the new lighting apparatus, or "sun light." The second like amount was expended in the repairing and refurnishing of the Sabbath-school room. After this the Society aspired to still greater achievements, and took up the matter of a new church organ. In the course of a few years of energetic effort and persistent work it was enabled to place the fine

instrument now in use in the church, at a cost of over two thousand dollars.

The Society still maintains its active organization of over thirty members, working usually with some definite end in view, after accomplishing which another object is taken up.

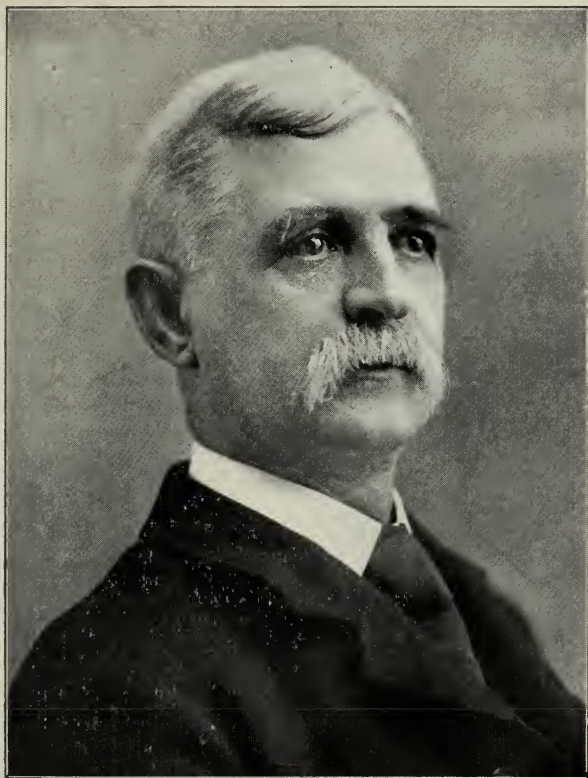
The present officers of the Society are: Mrs. John W. Milan, President, and Miss Rebecca G. Averill, Secretary and Treasurer.

BIBLE SOCIETY.

The first Bible Society in the United States was the Philadelphia Bible Society, organized in 1808. The following year brought forth the Connecticut, the Massachusetts, the New York and the New Jersey Societies.

The sixth Society organized in this country, for publishing and distributing the Holy Scriptures, was the Kentucky Bible Society, formed in Lexington in 1811.* Among its founders and active supporters were: Revs. James Blythe, Robert H. Bishop, Nathan H. Hall, John T. Edgar, James McChord, John Lyle and Eli Smith; also Hon. Benjamin Mills, Joseph C. Breckinridge, David A. Sayre, and other prominent laymen. Governors Isaac Shelby, George Madison, John Adair and Gabriel Slaughter were in succession also active members and promoters. The dues from members of the Society were one dollar and fifty cents a year, with the

*The data used in this part of the work are taken from "Sketches of Bible Work" by Rev. Dr. George S. Savage, for thirty-two years the District Superintendent of The American Bible Society, for Kentucky.



DAVID NICOL,
Deacon.

payment of three dollars upon entering the Society and signing the constitution. The field of operations, besides Kentucky, was the territories of Ohio, Indiana, Tennessee and Louisiana. The Society placed Bibles on all the steamboats of the Western rivers, and Testaments in the hands of the soldiers of the War of 1812, in addition to canvassing and supplying its own extensive field. Branch associations were rapidly formed in the various towns and counties of the State, and these were supplied from Lexington with Bibles and Testaments for local distribution. To aid in the collection of funds, "Cent Societies" were formed by the ladies and children in the churches, and we find allusions to the Frankfort Cent Society in the records of our Sunday-school. In 1818 the American Bible Society of New York granted the Kentucky Society two sets of stereotype plates, different sizes, to aid in the work, and later on the Board of Managers in New York made this significant record in their annual report: "There have been printed during six years of the Society, at the depository of the American Bible Society in New York, and in Lexington, Ky., on stereotyped plates, 36,375 copies of the Scriptures."

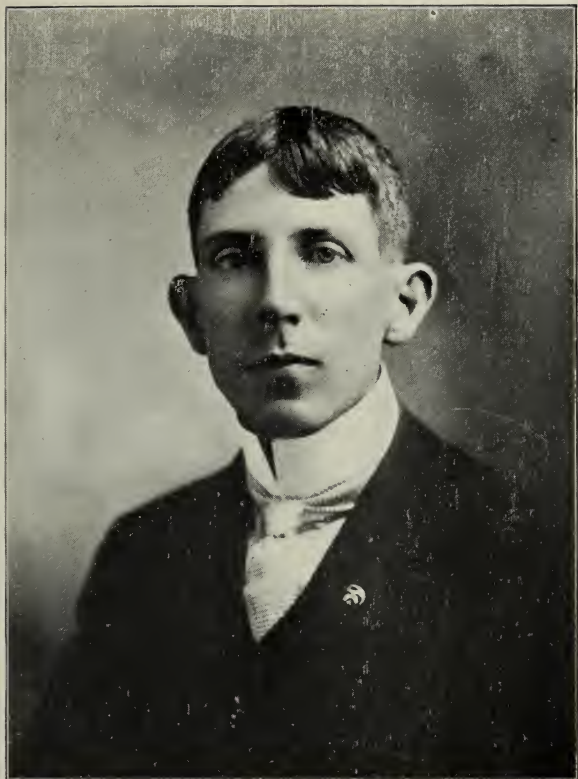
In 1818 the Kentucky Society was merged into an auxiliary of the American Bible Society, a new constitution was formed and officers elected. Governor George Madison was President; Lieutenant-Governor Slaughter, Vice-President; and among the Directors were Rev. Eli Smith and John Brown, of the Frankfort Church. Thomas T. Skillman, at that period the most noted publisher and bookmaker west of the Alleghenies, was the publisher of the Society, and in one year alone he issued three editions of two thousand copies each

of the Scriptures, printing them on paper made near Georgetown, Ky., "and equal in workmanship to the Eastern publications." This Society made a record for itself and for the State. "Its early date, its liberality, its efficiency, its zeal and the wide range of its operations, the conceded influence it had in the organization of the great American Bible Society, and the framing of its constitution, make a chapter of history worthy to be recorded and perpetuated. Kentucky was in the West, and concentrating interests were eastward, and it became apparent that the Kentucky Bible Society, with its noble and heroic record, had about served its day and generation as an independent organization, and should become an auxiliary to the National Society."* One of the articles of the new constitution provided that the annual meetings of the Society shall be held alternately in Lexington and Frankfort.

In 1823 the Frankfort Society was reorganized as an auxiliary to the American Bible Society, with Rev. Eli Smith Corresponding Secretary, and at the same time, in accordance with the principles and constitution of the National Society, all the other Protestant Churches were included in its membership, under the name of "The Franklin County Bible Society."

This Society has continued without intermission to the present day, and each year, on the last Sabbath evening of February, holds its anniversary reunions in one of the participating churches, making its annual report and electing its officers for the ensuing year. The resident pastors are *ex-officio* Vice-Presidents of the Society and members of the Board of Managers. This

* Dr. Savage's Sketches of Bible Work.



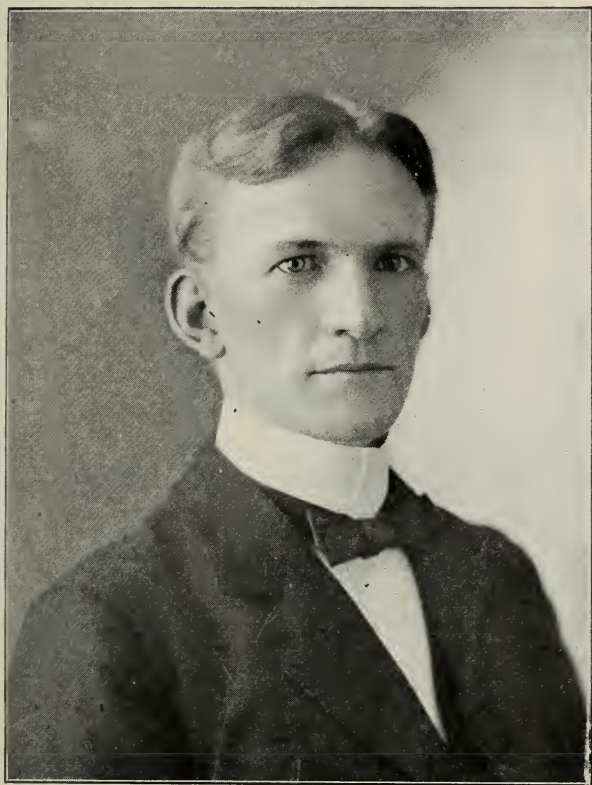
J. BUFORD HENDRICK,
Deacon.

Society, during its seventy-eight years of active life, has been a source of blessing and a power for good in the community and the adjacent country. It has made many general canvasses and visitations in the city and county, supplying the Scriptures to the destitute. At one time the Society employed a special agent, who in the course of his work explored the adjoining county of Owen, visiting five hundred and seventy-seven families, of which number sixty-nine were without a copy of the Scriptures. It has also at different times aided in special work in the mountains of Kentucky. In the year 1866 Rev. George S. Savage was appointed agent of the American Bible Society for Eastern Kentucky, and has, almost without intermission, made annual visitations to this field, usually upon the occasion of the anniversary of the local Society. To his ability, zeal and fostering care the continued success and efficiency of the Franklin County Bible Society are largely due.

The congregation of the First Presbyterian Church has been actively identified with the work of this Society from its formation, and for many years furnished its officers, especially during its earlier decades. Ex-Governor Robert P. Letcher was for a number of years President, and Colonel Alex. Rennick served in this office for many terms. But for many years past the officers and committees have been taken in rotation from the various churches of the city, all of whom co-operate in the work and give it their cordial support.

We find some allusions in our Church Sabbath-school papers and records to a Female Bible Society in this church, but no account is given of its work, except here and there an allusion is made to its dona-

tions of Bibles and Testaments. Rev. Dr. George Savage, in his "Sketches of Bible Work," referred to elsewhere, mentions that "the Frankfort Female Bible Society was organized in 1833, with Mrs. Margaretta Brown, Secretary," and adds that he was not able to find any further record of the Society.



THOMAS P. AVERILL,
Deacon.

CHAPTER V.

FIRST CHURCH SABBATH-SCHOOL.

Any sketch of this church would be manifestly incomplete did it not include an allusion to the Sabbath-school, and some account of its early history and methods. This was the pioneer school of the West, and was second only in date to the one formed in Pittsburg one year earlier. This school has been from its beginning a leading factor in the development and work of this church, its strong right arm, which in the faithful labors of its teachers, by the blessing of the great Head of the Church, has done much to add to and strengthen the body. It may be truly said that it has been, and still is, "the nursery of the church," from which it has drawn its largest accessions, both in numbers and spiritual strength. It has numbered in its workers many wise and consecrated teachers, and who may estimate the benefits it has conferred upon the pupils who have enjoyed the privilege of its instructions, many of whom went elsewhere to teach others. The beginning of the Sabbath-school antedates the organization of our church about six years. In the year 1810 Rev. Michael Arthur, a Scotch Presbyterian minister, was induced to come to Frankfort to open a school for boys. He was brought hither by Hon. John Brown and other citizens, who felt the need of better instruction for their sons than was afforded in the town. Shortly after opening the school, at the earnest solicitation of Mrs. Brown, Mr. Arthur gathered the boys together also on the Sabbath day, and spent an hour

teaching them the Scriptures and the Shorter Catechism. This was the beginning of our Sabbath-school, and after the departure of Mr. Arthur and the closing of his day school, the Sabbath instructions were maintained by Mrs. Brown, Mrs. Elizabeth Love, Mrs. Berkley and Miss Humphreys, and in March, 1819, a school was organized for girls only. Mrs. Margaretta Brown was chosen superintendent, with six teachers — Mrs. Love, Mrs. Berkley, Miss Humphreys, Mrs. Foster, Mrs. Bush and Mrs. Brown. The school was held for the most part in the “big room” of the Love House, but occasionally in the home of Mrs. Brown, when more expedient.

Mrs. Brown was at the same time superintendent, secretary and treasurer.

The school opened with eighteen girls in the six classes. During the ensuing summer the number in attendance increased to forty, but the average attendance the first year was thirty.

In this day of abounding Sunday-school literature and helps, we can not realize the difficulties with which these devoted women were forced to contend in carrying on their labor of love. The American Sunday-school Union had not been yet organized, and suitable books could not be procured unless made to order by the printers. Among the papers and accounts yet preserved in the records of the school we find these and similar items of printing bills:

Mrs. M. M. Brown to Randall & Russell, Dr.

To printing 60 Catechisms, 21,000 ems.....	\$6 30
To paper used for the same.....	3 00
To Mr. Woods' bill for binding.....	1 50
To press work.....	1 20
	<hr/>
	\$12 00



WILLIAM A. BULL,
Deacon.

Also the following bill:

To printing 50 copies of the Commandments	\$2 50
To printing 36 Primers.....	2 00
To printing 12 Brown's Catechisms.....	1 00
To printing 25 copies "Food for Lambs"..	6 25

\$11 75

In the preparation of the lessons the classes used questions on the Scriptures which were prepared and written out for them by the superintendent. For this and other literary work Mrs. Brown, by early education and religious training in her Eastern home, was eminently qualified. In addition to a number of beautiful hymns written for the school, she compiled a Bible Dictionary, "Food for Lambs," and "Brown's Catechism" for the younger scholars; also "Exemplifications of the Golden Rule," based on the Scripture, Matthew vii. 12. Under sixteen sections, or "exemplifications," she taught the children to put themselves in the place of others, and to act as they should do under the teaching of the text. And in concluding the series she turned their minds to contemplate the Savior in his work of love for each one individually, and urged them in return to give to Him their love and obedience.

"Be you to others kind and true.
As you'd have others be to you;
And never do nor say to them
Whate'er you would not take again."

Mrs. Brown also taught and trained the younger teachers, and when entering upon her work as a teacher, each one would receive from her a carefully prepared paper, in which her duties were detailed, and her responsibility to God and the class affectionately urged. As secretary, Mrs. Brown kept a record of the weekly work

of the classes and the individual scholars. As treasurer, she kept accurate account of all funds she collected and disbursed. The school as yet had no library, and the scarcity of suitable reading matter for the children was severely felt. In the year 1822, however, Mrs. Brown notes in her record: "Received from the Rev. Mr. John Breckinridge, of Princeton Theological School, the gift of fifty books." This was the beginning of the Sunday-school library, which was subsequently added to when the school was reorganized in the First Church building some years later. The school was supported mostly by individual subscriptions, and a collection was regularly made in the church once or twice a year.

The exercises of the school were largely devoted to the recitation of Scripture, which had been memorized during the week by the scholars, together with the Assembly Shorter Catechism, Brown's Catechism and hymns. In looking over the class books we are impressed with the aptitude displayed by the children and the faithful work performed.

At the close of the year 1823 Mrs. Brown records a summary of the five years' work:

Average attendance, 36.

Number of verses of Scripture, Shorter Catechism, Brown's Catechism and Hymns recited in—

1819, 45,000, averaging 28 per scholar per Sabbath.

1820, 35,922, averaging 23 per scholar per Sabbath.

1821, 36,640, averaging 22 per scholar per Sabbath.

1822, 41,000, averaging 26 per scholar per Sabbath.

1823, 41,140, averaging 26 per scholar per Sabbath.

One little girl is mentioned who entered the school in 1819, at five years of age, and had recited in the five years 10,551 verses.

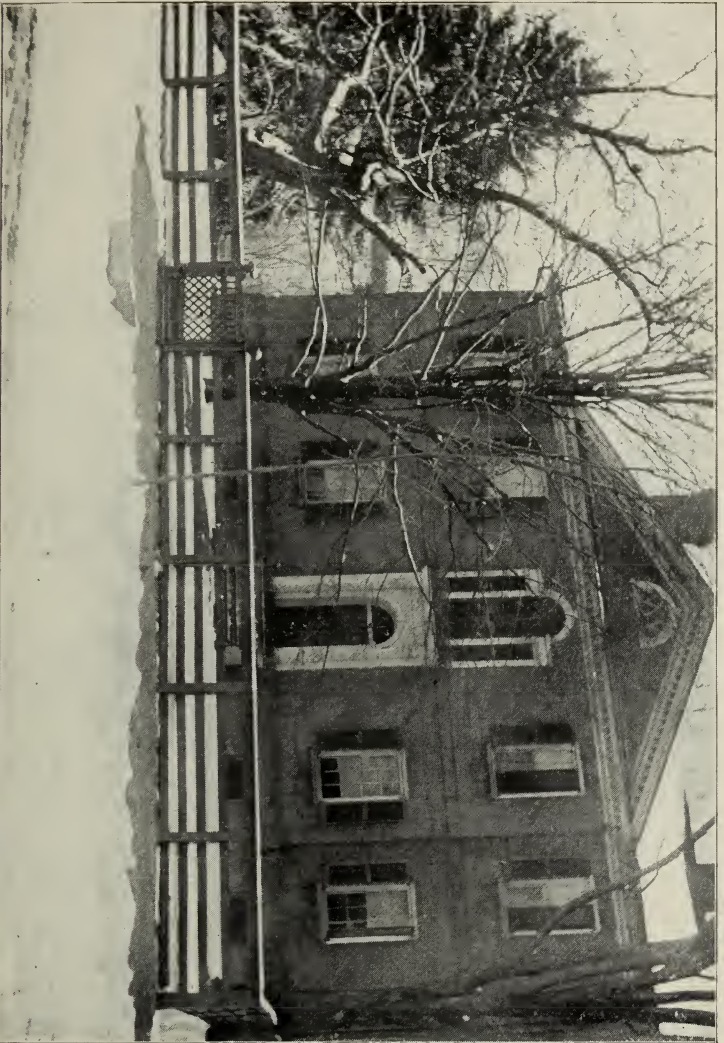
As treasurer, Mrs. Brown reports funds collected,

\$86.60. Amount expended, mostly for printing, \$101.60. As secretary, she reports 113 pupils instructed, 509 rewards bestowed, 446 tracts, 202 Catechisms, 21 Bibles and 100 copies of the Commandments distributed. These statistics serve to show the very faithful work done by the teachers, and at the same time the industry and spirit of emulation on the part of children in storing their minds with the Holy Scriptures. At this time the following girls, Martha Todd, Mary W. Brown, Catherine Scott, Margerite Sproule and Frances Bibb, were "honorably dismissed from the school with testimonials of approbation." In these papers it was stated that during their attendance of two and a half years upon the school they had read the Bible regularly through, and some books of it several times over; had each recited from six thousand to seven thousand verses of Scripture, and were perfect in the Shorter Catechism; they had each searched out, transcribed and memorized six hundred verses of Scripture proofs in support of the doctrines which they had been taught, and had studied and drawn the maps of such parts of the world as were connected with sacred history.

In the advanced methods of education of the present day, which include Sabbath-school teaching as well as secular instruction, the practice of the earlier Sabbath-schools, in requiring the memorizing of Scripture, may not be approved. Indeed, one of the prominent Sabbath-school papers of recent date, in adverse criticism of the practice, concludes an article on the subject with these words: "Parrot or rote reciting of the Bible and Catechism is a poor use of children's minds and time, and does not tend to impress the truths taught in the Bible. Hence there is no true gain in such memorizing

and reciting, however valuable and important are the words thus misused." This may have been to some extent true in some cases, but as a general rule it does not hold good. The survivors of the old system, though now few in number, will bear testimony to its benefits and lifelong blessings. Under judicious selection much of the Scripture used was adapted to the comprehension of the average child, and portions not fully understood at the time were more fully apprehended in after years. This was especially the case with the Shorter Catechism.

During the last year covered by Mrs. Brown's report the highest number of verses recited was 3,394, by Cornelia Crittenden, an average of sixty-five per Sabbath. The next highest number was 3,229 verses, an average of sixty-two. The list of teachers had changed somewhat, the following being those in charge of classes at the end of the school year, October, 1823: Mrs. Brown, Mrs. Love, Mrs. R. Bibb, Miss Bibb, Miss Todd and Miss Sproule. In the expenditures the greatest amount went to the printer; the next heaviest outlay was for "reward books and cards," which were procured in Philadelphia, usually by the courtesy of the Frankfort merchants when they went East after goods in spring and fall. Tracts were occasionally sent out from the East as a present from friends, and the only expense to the school was the postage. An item that frequently occurred was paper for covering the books, catechisms, tracts, and other reading matter, showing the care used in preserving these precious helps. The strictest economy was used in the expenditures, and an accurate account kept, to the fraction of a cent. The following memorandum occurs at the beginning of the treasurer's report:



THE BROWN MANSION, 1796. (See Appendix.)

“Though the accounts are all kept in specie, some of the receipts are in commonwealth. These, however, are credited as specie, according to the current rate of exchange at the time, one dollar commonwealth to seventy-five cents specie.”

While printing and literature came high, labor appears to have been held on a low scale of wages, judging from the amount paid the janitor, Miles, for attendance. “For making fires and sweeping, two years, 1819-1820, seventy-five cents.” This man Miles appears to have been a faithful and devoted servant of the school. His name occurs regularly in the reports as janitor until the year 1837, and his wages were advanced from time to time, as the school grew, until he was paid as much as two dollars a year.

The year 1826 was a notable one in the history of the school. On September 3d it assembled in the new church, which had just been entered by the congregation. The school was reorganized and a special service was held, consisting of reading, singing and addresses by the superintendent and Rev. Eli Smith, and a dedicatory prayer. The teachers were: Mrs. Brown, Mrs. Love, Mrs. Roberts, Miss Gray and Miss Sproule. Among the names of scholars, listed by classes, are those of some of the “mothers of the church”: Agnes Todd, Jane Davidson, Maria L. Crittenden, Fannie Phillips, Mary Jane Todd, Ann Watson, Margerite Whitehead, Mary Lee Rennick, Sarah H. Russell and others.

In 1828 the school had increased to eleven classes. In the annual report of the superintendent occur the following entries: “In consequence of the establishment of a Sabbath-school in the Baptist Church, eleven

of our scholars have withdrawn to enter that school, and four have also joined the Methodist school. During the year twenty new scholars have been added to our school, and a boys' department has been organized during the last quarter by Judge Mills. The children of the school have formed themselves into a society for aiding in the education of the poor children of the town, under the name of the A-b-c-darian Society, and it has already three children under its care."

The dues in this Society amounted to six and one-quarter cents per month, and each subscriber was required to earn the amount, and not receive it as a gift from parents or friends. The lady to whose school the children were sent generously offered to take another scholar free for every one sent by the Society. So in this way six children were benefited who might have otherwise grown up in ignorance.

To show the Christian spirit that animated the superintendent, the following entry in her diary is given here:

"I desire to record with humble gratitude that one of the scholars, Josephine A. Gray, has solemnly dedicated herself to the Lord by uniting with the Methodist Church. Grant, O Lord, that glory and joy may be her everlasting portion."

At this time the long-wished-for library was secured. For some years, by the efforts and self-denial of the teachers and some of the scholars, a fund had been slowly accumulating for this purpose, and now friends here and elsewhere came to their help, some donating books, others giving money. The library was bought in Philadelphia, and the occasion of its opening was one

of great rejoicing. After leaving out old and injured books, the catalogue, which is still preserved, written out by the superintendent, contained four hundred and eighty-seven volumes.

Special services were held, at which a poem, written for the occasion by Mrs. Brown, was read. The first and the concluding stanzas are here quoted :

“ Oh! that the Power that reigns above,
And governs all below,
Would on this little work of love
His gracious smile bestow,
And send his Holy Spirit down,
The labors of our hands to crown.

“ And these so loved—our hope, our care,
Our grief and our delight;
Our theme by day, our earnest prayer,
Our frequent dream by night—
Oh! may their names recorded stand
Amongst the happy few
Who yet shall feast at thy right hand
On pleasures ever new,
And scan (all earthly love above)
The mysteries of redeeming love.”

The total number of verses recited during the year 1828 was 80,691. Books and rewards distributed, 338. Number of scholars on the roll, 79. In the expenditures we note this entry: “ For uniting the school with the American Sunday-school Union, \$3.00.”

In 1829 the boys' department, which had hitherto met at a different hour, assembled with the female school, and from thenceforth the two were united as one school, but in two distinct departments. In her report for this year the superintendent mentions with gratitude that ten of her teachers had united with the church. She mentions also “ that Miss Elizabeth Birch

had recited with great accuracy during the year 6,974 verses, being the greatest number recited by any scholar in the history of the school in the same length of time. Thirty scholars have left the school during the year, and thirty-eight have been added. Total on the roll, 96. Three of the teachers, Miss Phillips, Miss Taylor and Miss McCurdy, have married during the year."

In 1831 Mrs. Brown gave a review of the work for the five years since its reorganization as a girls' school. In that time only three of the girls had died.

Number of verses recited in the five years..	342,500
Number recited previous to that time.....	200,000
Total since organization in 1819.....	542,500
Books and rewards given in the five years..	2,274
Books added to the library.....	390
Funds collected during the five years.....	\$256 50
Amount of expenditures.....	\$246 12

The A-b-c-darian Society had furnished tuition to poor children amounting to forty quarters.

As a considerable number of scholars had removed from the town, the number uniting with the church could not be accurately given. Several had joined the Baptist and the Methodist Churches of this place, but the greater part had united with our own church. Number of teachers, sixteen, all of whom were now members of the church.

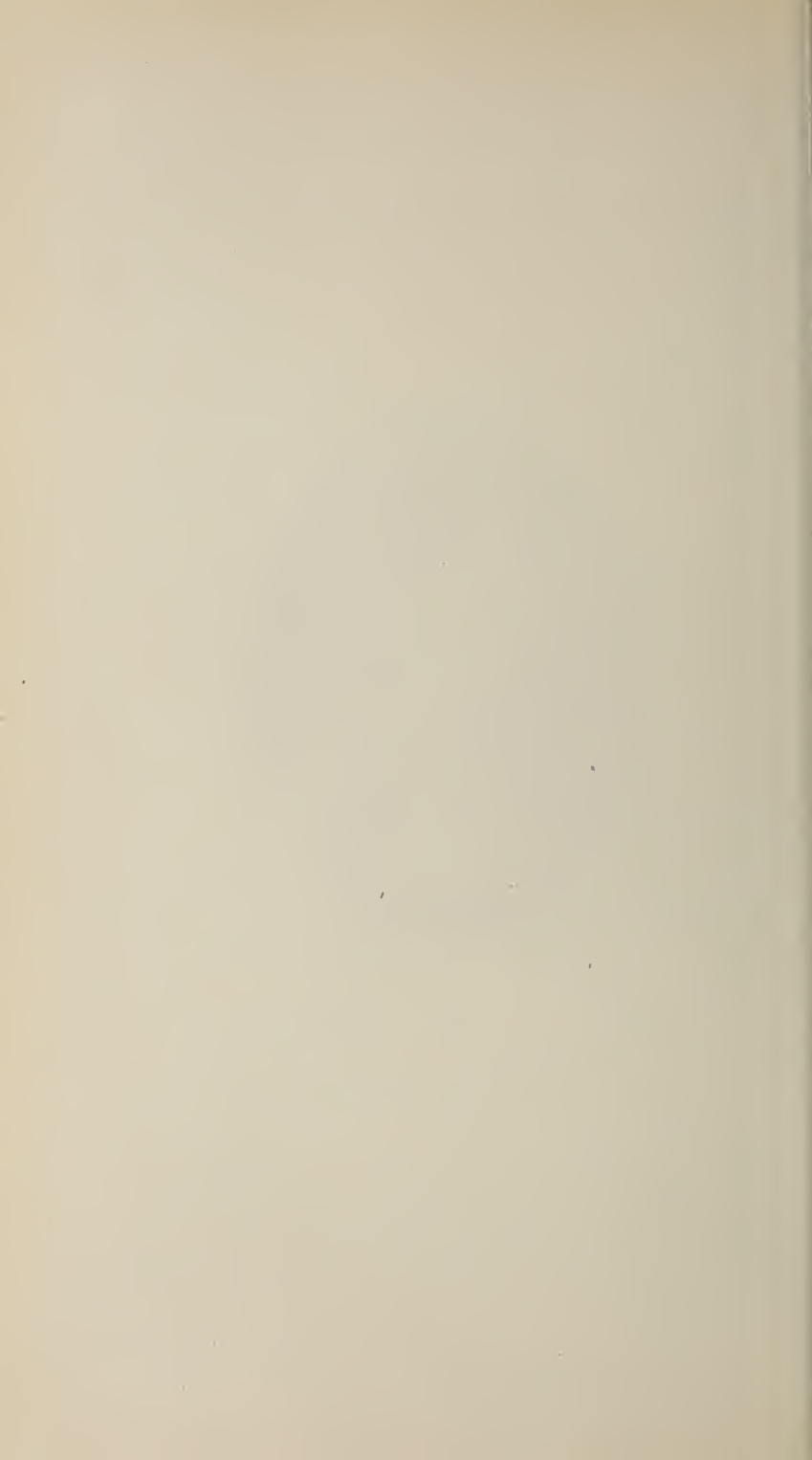
Special mention was made of the faithfulness of the teachers, and praise for punctuality and efficiency was given to the librarian, Frances Deaver, who had been previously for nine years a scholar, and had in that time recited over twenty thousand verses of Scripture.

From the concluding sentences of the report we are led to infer that there were some in the community who



Margaretta Brown

First Superintendent of Sabbath-school.



were not in sympathy with the work as conducted by the school. She writes :

“The common saying that it is impossible to please everybody holds good with respect to the Sabbath-school as well as in less important matters. While many object to it as being too sectarian, others oppose it upon the claim that it is not sufficiently so. But recently I had a conversation with a Christian gentleman, who was a most violent opponent of the whole system.”

To the report was appended a list of “donations not connected with the regular subscriptions to the school.”

From Dr. Wilkerson, 7 loads of wood.

From Mr. John Brown, 4 hymn books.

From Mr. John Brown, Bible Dictionary (Morocco).

From Mr. John Brown, Life of Christ.

From Mr. Mason Brown, four books and twelve primers.

From Mr. Mason Brown, “The Young Christian” (Abbott).

From Mr. John H. Hanna, Works of Josephus, (4 vols).

From Mr. Page, nineteen Question Books.

From Mr. Edmond Taylor, “The Cabinet” (15 vols.).

From Mr. John Vest, “No Fiction.”

From Mrs. Hodges, “Dun-Allan.”

From Miss Mary Jane Todd, “Religious Events.”

From Female Tract Society, six volumes of tracts.

From Female Bible Society, thirty Bibles.

From Mrs. Margaretta Brown, bookcase and sixty-one vols.

The boys’ department, organized and conducted by Judge Mills, was after his death, in 1831, for a short time under the care of Mrs. Featherston. It had decreased in numbers, and consisted of a single class of small boys. In 1834 Mr. William M. Todd, one of the young elders, then in his twenty-fourth year, took charge, and infused new life into this branch of the school. Securing the

active support of other gentlemen of the congregation, he soon had it on a good working basis, with sixty boys and youth in ten classes. The teachers during the first year were: John P. Bruce, John M. Thurston, David Meriwether, A. G. Hodges, Samuel Keane, William P. Morris, N. H. White, Hugh Goodwin, J. T. Mudge and John W. Pruett.

Among the subscribers to the fund to buy books and other helps for the boys' department we find Rev. D. Baker, A. C. Keenon, Dr. L. J. Sharpe, Jacob Swigert, Colonel James Davidson, John J. Vest, Joseph Clarke, A. P. Cox, W. P. Loomas and J. E. Russell.

The teachers of the girls' department in 1833-4 were: Mrs. Love, Mrs. Eliza Sharpe, Miss Phillips, Miss Birch, Miss Scott, Miss Watson, Mrs. Mary McQuiddy, Miss Ellen McQuiddy, Miss Betsey Mills, Mrs. Mary Lee, Miss Foster and Miss Russell, with Miss Crittenden librarian.

In the classes we find the names of a number of girls who grew to womanhood, and lived to adorn the society of the town: Maria L. Crittenden, Mary Ellen Vest, Maria L. Wingate, Ann Mary Roberts, Mary Swigert, Ann E. Page, Jane Davidson, Laura Hensley, Sarah H. Russell, Sarah Rhodes, Elizabeth A. Todd, Harriet Russell, Allisonia Rennick, Mary Ellen Cloudas, Ann Mary Belt, Elizabeth and Catherine Dryden, Mary Jane Todd, Mary Lucy Mills, Margerite Whitehead and Sarah J. Bloomfield. Of these, twelve or thirteen are yet alive. Several of them were in 1836-7 added to the teaching force of the school, Mary Jane Todd, Sarah H. Russell, Mary Ellen Vest and Miss Crittenden, with the following ladies from the congregation: Miss

Matilda Dryden, Mrs. William M. Todd, Mrs. Orlando Brown and Mrs. Samuel D. McCullough.

Although the school was conducted in two departments, with separate record books and officers, the whole was under the supervising care of Mrs. Brown, and so continued until her death. An impression is current that she gave up the office some time prior to that event, but the contrary is clearly shown to be the case. Her account book of receipts of funds and expenditures, also her diary of incidents transpiring in the school, both kept in her handwriting, show conclusively that she was in active charge until her death, which occurred on the 28th of May, 1838. The books for each previous year, including 1837, were duly balanced, but 1838 was closed in the fifth month by her death, the last entry made being on the eleventh day. This system of book-keeping and detailed account of the history and transactions of the school ceased with Mrs. Brown's administration. Some of her methods, however, were adhered to by her successors in office, by whom she was held in great respect and veneration.

After Mrs. Brown's death, her most intimate friend and co-worker, Mrs. Elizabeth Love, who had been associated with her from the beginning of the work, was chosen by the teachers of the female department to take charge of it, while Mr. William M. Todd assumed control of the whole school. And to it he gave the best service and energies of his life for eighteen years. His devotion to its interests and his great success in the management of its affairs, his affectionate solicitude for the spiritual welfare of each and every member of the school, his godly and consistent life, endeared him to

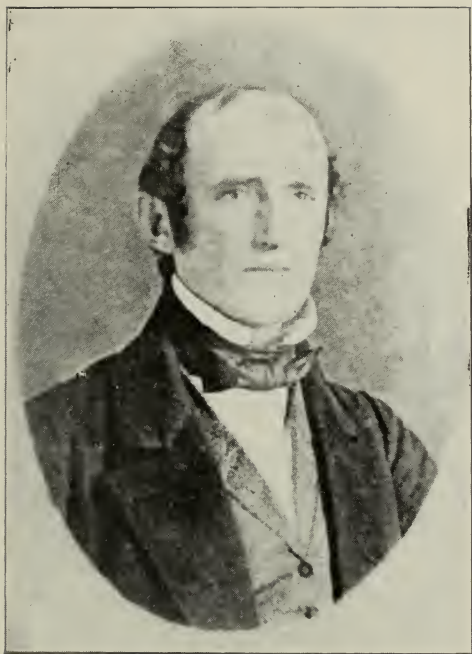
the scholars and to all who were associated with him in the work.

Among the boys of the decade 1837-1847 were some who attained positions of honor and distinction in after life, some in the church, some in State, and some in the service of the country. Four became ministers of the Presbyterian Church, Thornton Mills, Eli Smith, Jr., Ben Mills and William O. Goodloe. Others became office-bearers in the church, Edwin Samuel, Samuel Bull, John Crittenden Watson, Will Sneed, Will Reading and Howe Watson; while others attained eminence in the profession of law, B. Gratz Brown, George Vest, John M. Harlan, John Mason Brown, James Harlan and Dan Lindsey. One of these is now an Associate Justice in the Supreme Court of the United States, another has been a distinguished United States Senator for many years from Missouri, while another is an Admiral in the United States Navy.

Mrs. Elizabeth Love died in 1846, and there was no successor to the office of superintendent of the female department, both branches being merged in one, under Mr. William Todd as superintendent of the whole.

Upon resigning the office in 1852, when removing from Frankfort, he delivered a farewell address to the school, full of tenderness and solicitude, which showed the spirit and devotion which characterized his administration.

Mr. John B. Temple was chosen by the teachers to succeed Mr. Todd, and he took up the work with great zeal, and gave it his unremitting care for about seventeen years. In connection with his other duties in the school, he organized and conducted a large Bible class, which was a source of great blessing to all its members.



Wm. Loda.

In a letter to the session, written after his removal to Louisville, he writes :

“ The welfare of the church has been very near to my heart, and I have loved its membership, and especially its Sabbath-school children, with a sincere and abiding affection, watching their career with tender solicitude. I am devoutly thankful that so many of them whom I have personally taught the things which make for their eternal welfare, have become shining lights in the church.”

After Mr. Temple's resignation and removal to Louisville, Mr. John M. Harlan for about a year was superintendent, prior to his removal also to that city. He was one of the boys of the school, and growing up with it, under its influence and teachings, it was fitting that he should be honored with the office of superintendent.

He was succeeded by Mr. S. C. Bull, the present incumbent, who has now for a period of over thirty years given the school the faithful and loving service of his heart, hand and voice, and that his life may be spared to continue this work for many years to come is the earnest wish and prayer of the church and school. During Mr. Bull's term the music has always been a leading feature in the exercises of the school. He being an accomplished singer and leader, the service of song under his direction has been maintained to a high standard of excellence. It is a matter worthy of note that during the life of this school, extending over the greater part of the century, practically but four superintendents have been in charge: Mrs. Brown,

twenty years; Mr. Todd, eighteen years; Mr. Temple, fifteen; Mr. Harlan, one, and Mr. Bull, thirty-two years.

The following boys, who were for a longer or shorter time members of the school, entered the ministry of our Church: Thornton A. Mills, Benjamin Mills, Eli Smith, Jr., William O. Goodloe, Joseph T. Leonard, William L. McEwan, Edward H. Bull and Thomas P. Grant.

SUPERINTENDENTS.

MRS. MARGARETTA BROWN.

Mrs. Margaretta Mason Brown was born in the city of New York, November, 1772. Her father, Rev. John Mason, D.D., a Scotch Presbyterian minister of that city, came to America from Londonderry, Ireland, in 1761, at the age of twenty-seven. He was a man of great mental acquirements and force of character, and one of the leaders of the Church in his day.

His son, Rev. John M. Mason, D.D., also attained an eminent position in the Church, and inherited, with his sister, from their illustrious father that strength of mind and character that was destined to make such an impress for good upon the succeeding generations. Margaretta Mason was reared in a religious atmosphere. She was educated and trained by Mrs. Isabella Grahame, the most noted and gifted educator in the city at that period, whose deep piety and religious character were impressed upon her pupils. In February, 1799, Miss Mason married the Hon. John Brown, of Virginia, and one year later removed with him to Frankfort, then a town of a few hundred inhabitants, thus leaving the

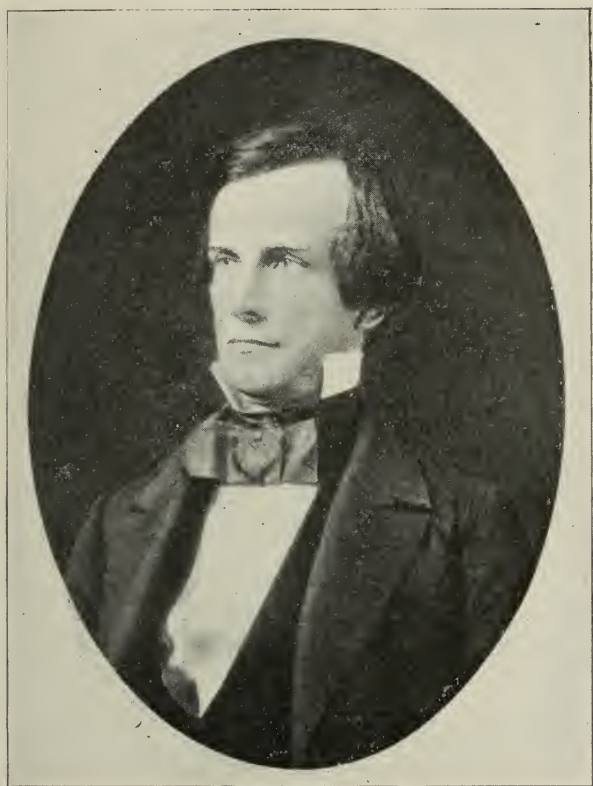
advantages and attractions of the East for a sphere in the new, untried West.

At that period there was no church, nor indeed any religious organization whatever, in the town. Mrs. Brown, being accustomed from childhood to the ministry of the Word and the society of Christian people, felt severely the deprivations of her new home, and at once sought to remedy as far as she was able the existing conditions. Being a woman of great energy and fertility of resource, as well as a devout and consecrated Christian, she opened her house to, and sought the presence of all the gospel ministers who visited the place, and her home became speedily known as the "Preachers' Hotel." Religious services were held as often as possible, no minister being allowed to pass through the town without having an opportunity to preach. These services were held either in her home or at the Love House, near by, whose mistress, Mrs. Elizabeth Love, was a cordial co-worker with her in promoting these services. But Mrs. Brown's greatest work, and that which has enshrined her name in the hearts of all Christian people of this community, to be held in grateful remembrance, was her work in establishing and maintaining up to the time of her death the Sabbath-school of our church. The benefits of her labor of love for the Master were by no means confined to her own church, and she often rejoiced in seeing her scholars unite with the other churches of the town. Of her work, some account has been given in the foregoing pages. Much more might well be written of her self-sacrificing devotion to the interests of the school, in overcoming the difficulties which beset her in providing the necessary helps for the scholars, and her painstaking training of

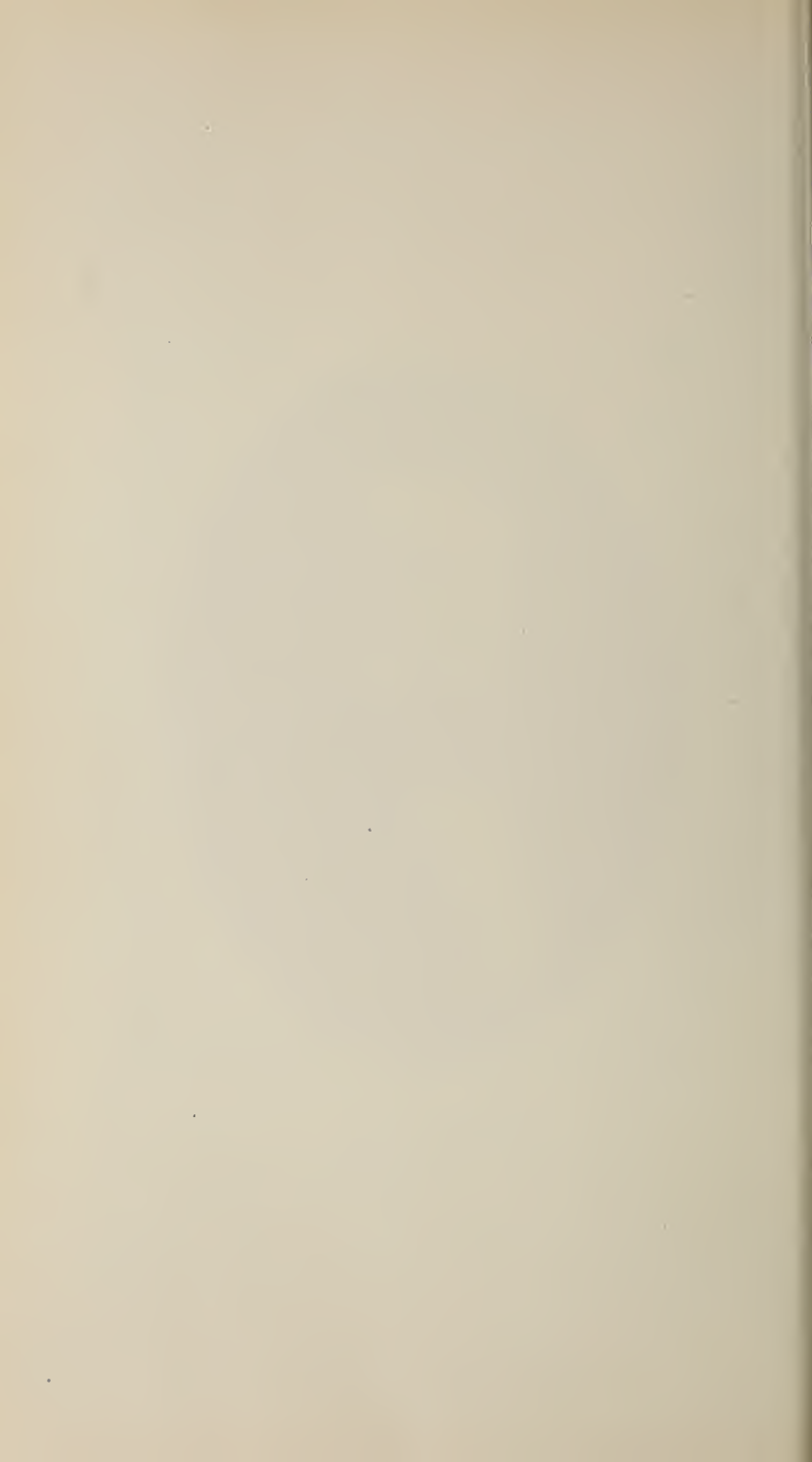
the teachers. She has been justly termed "The Pioneer Sunday-school Superintendent of the West," for hers was the second school organized west of the Alleghenies, the first one having been formed one year earlier (1809) in the city of Pittsburg.

WILLIAM MONTAGUE TODD.

William Montague Todd, the second in the line of Sabbath-school superintendents, was born March 30th, 1811. In his younger days he was a practical printer, and wrought with Albert G. Hodges, his brother-in-law, who was for many years Public Printer to the State. This occupation Mr. Todd relinquished to engage in merchandising, and conducted successfully for many years an establishment known far and near as Todd's Bookstore. At the age of sixteen he united with this church, and two years later was made a deacon, in which office he served the church four years, when he was ordained ruling elder, at the age of twenty-three. At this time he took charge of the boys' department of the Sabbath-school, consisting of a single class of small boys. By his zeal and energy, in the course of a year he increased this to about sixty boys and youth, with ten teachers. Four years later, upon the death of Mrs. Margaretta Brown, in 1838, he took full charge of the school as superintendent, which position he filled with eminent ability and faithfulness until his removal from Frankfort, in 1852. In this work he was intensely in earnest, making the school his chief and constant care. In a parting address, made to the school upon the eve of his departure, full of tenderness and solicitude, among other facts he states that when a visitor in other cities he never failed to visit all the schools within his reach,



W Temple-



in order to obtain new ideas and methods for conducting his own school. He had a great hold upon the children of the town as well as upon those of our own church, and was a model Sunday-school superintendent.

In 1852 he removed to Jessamine County, but in 1856 again returned to Frankfort, remaining here until 1859, when he located near Versailles, Kentucky, where he died in 1865.

JOHN B. TEMPLE.

Mr. John B. Temple, who succeeded Mr. Todd in office as superintendent of the Sabbath-school, was born in Logan County, at his father's place, Federal Grove, December 31st, 1816. He received a liberal education and prepared for the practice of law, but did not engage in the practice of that profession. He came to Frankfort in 1850 to take charge as cashier of the recently organized Farmers' Bank. He served the State with ability during the early years of the Civil War as President of the Military Board, which practically had charge of the State's affairs during that unsettled period.

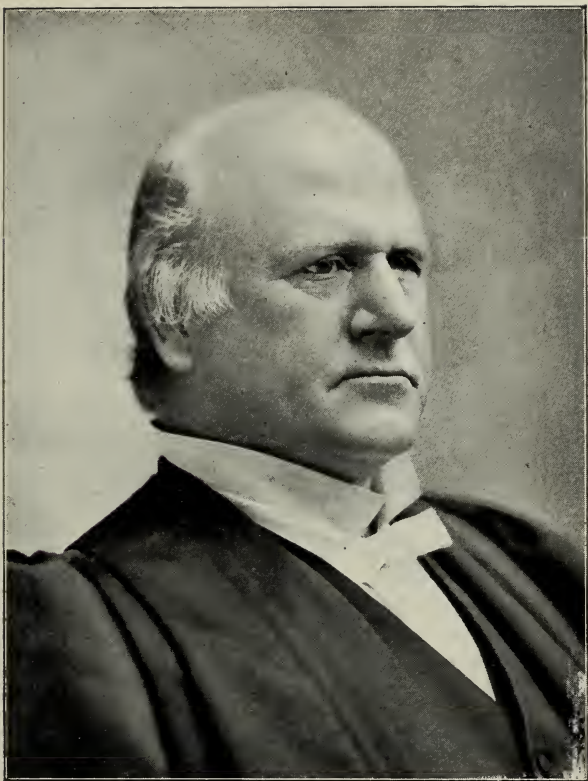
Mr. Temple removed in 1868 to Louisville, to take the presidency of the Kentucky Mutual Life Insurance Company of that city, which position he filled with distinguished ability until his death, in 1886. For a fuller account of his services in our church and Sabbath-school see another chapter.

JOHN MARSHALL HARLAN.

John Marshall Harlan, who was superintendent of this school for a time after the departure of Mr. Temple, was born in Boyle County, near Danville, Kentucky, in 1833.

Shortly after that date his father, Hon. James Harlan, one of the most distinguished lawyers of the Kentucky bar, removed to Frankfort with his family, and made it their future home. John's name first appears on the roll of the Sabbath-school in 1841, along with those of his brothers, Henry Clay and James. He received his preliminary education at the famous school of B. B. Sayre, of Frankfort, one of the most successful teachers of his day in the State, who fitted his pupils to take a high standing in the best colleges. Graduating from Centre College, Mr. Harlan entered Transylvania University Law School, under the distinguished professors, Judge George Robertson, Thomas A. Marshall and Madison C. Johnson. After licensure he practiced law in Frankfort about eight years, during which time he served the State as Adjutant General, and Franklin County as Judge of the County Court. About the year 1861 he removed to Louisville for the practice of his profession, but the opening of the Civil War found him in command of the Tenth Regiment of Kentucky Volunteer Infantry, United States Army, which he had enlisted for the service.

He served the State as Attorney General for four years, 1863-1867, during which term he again resided in Frankfort, and at the expiration of which he again located in Louisville. In 1871 he was the Republican candidate for Governor, and in 1877 was one of the United States Commission sent by President Hayes to Louisiana. In November, 1877, he was appointed and confirmed Associate Justice of the Supreme Court of the United States, and took his seat December 10th following.



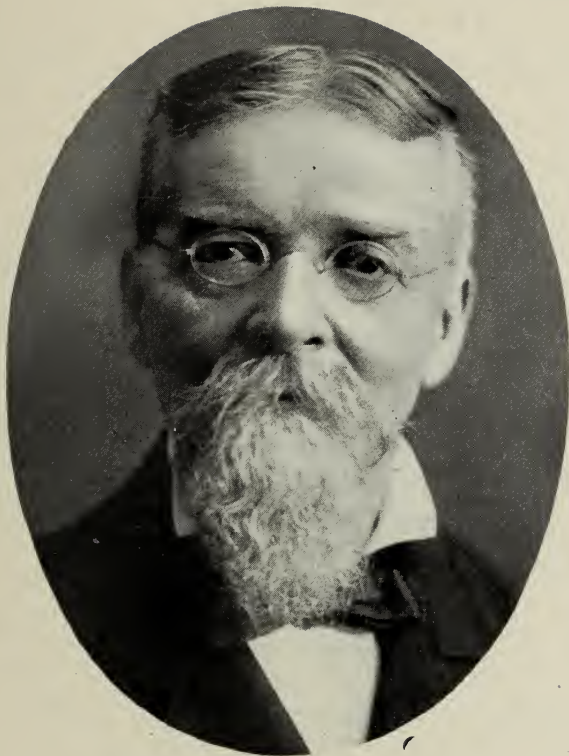
John M. Andrew

SAMUEL C. BULL.

Samuel C. Bull, superintendent of the school since the year 1867, was born in Simpsonville, Shelby County, Kentucky, September 5th, 1834. He was the only son of Corban Bull and Lydia Metcalfe, his wife, whom he left a widow four months after the birth of their son. Samuel was brought up on the Metcalfe farm, receiving his schooling near by, from a country school, working on the farm in summer and attending school in the winter. At the age of fourteen he found it necessary to leave home, and entered the establishment of his kinsman, Dr. John Bull, in Louisville, where he remained a short time, and then came to Frankfort. Upon arrival here, in 1849, he entered the bookstore of William M. Todd, with whom he remained until the store was sold in 1852, when he returned to Louisville, entering the noted establishment of Morton & Griswold, the only publishers of school books at that time in Kentucky. In 1857 Mr. Bull returned to Frankfort, and again entered the bookstore of Mr. Todd, who had bought it back upon his return from the country. In January, 1859, Mr. Bull succeeded Mr. Todd in the business, and continued it until 1873, when he entered the milling business. In 1878 he disposed of his interest in this enterprise, and for several years traveled as the representative of Eastern manufacturers. In 1884 he entered the establishment of R. K. McClure & Bro., of this city, and remains in the employ of that house to this date.

LEESTOWN MISSION SCHOOL.

This school was organized by members of the First Presbyterian Church in the year 1878, in the old Leestown schoolhouse, about a mile below Frankfort. For about two years the school was conducted in this building, until the present chapel was erected. The attendance has from the beginning been good, and the work encouraging. The community has experienced in a marked degree the beneficial results of the mission, which has been to it a blessing temporally as well as spiritually. The teachers have been very faithful and self-denying in their labors, in the heat of summer and the cold of winter. Preaching has been also maintained, and special services by the pastor of this church, and during several summer seasons by theological students. Since the organization of the mission school about one hundred persons have been through it added to the First Church. The work is still carried on mostly by the members of this church, who have had it in charge from its beginning. Mr. R. K. McClure has been in charge as superintendent and principal promoter and manager, ably assisted by Mr. Frank Chinn and Miss Mary Page. The teachers at the present time (April, 1901) are: R. K. McClure, Frank Chinn, Miss Mary Page, Miss Rebecca Averill, Miss Bessie Blanton, Miss Harriet McClure, Miss Cordelia Bull and Miss Virginia Chinn. This mission is a noble work, and well deserves the active sympathy and support of our congregation.



S. C. Bull

Ruling Elder and Superintendent of Sabbath-school.

CHAPTER VI.

STATISTICS

Compiled from the Minutes and other Official Papers.

	Miscellaneous	\$ 15 00 18 00 15 00 18 00 38 00 12 00 10 00 5 00 36 00 41 00 75 00 90 00 110 00 115 00 450 00 100 00 75 00 110 00
	Congregational.	\$ 600 00 750 00 750 00 800 00 1,600 00 2,600 00 2,800 00 2,200 00 1,100 00 1,050 00 1,450 00 1,250 00 1,175 00 1,150 00 820 00 280 00 1,050 00 1,090 00
	Gen. Assembly Fund.....	\$ 8 00 10 00 10 00 10 00 10 00 10 00 10 00 15 00 10 00 10 00 11 00
	Education.....	\$ 87 00 50 00 27 00 25 00 61 00 75 00 436 00 334 00 314 00
	Home Missions.	\$ 30 00 182 00 26 00 49 00 111 00 211 00 60 00 120 00
	S. S. Members.	40 35 38 38 40 40 46 69 77 87 87 96 96 110 112 124 135
Baptisms.	Adults.....	..... ..... ..... ..... ..... ..... ..... 4 5 43 5 4 4 4 3 4 4
	Infants ..	2 9 10 26 18 30 34 30 3 8 4 4 7
	Whole Number.	..... ..... ..... ..... ..... 59 94 85 146 134 134 138 148 150 147 145 139
Additions.	Certificate.	..... ..... ..... ..... ..... ..... ..... 2 2 1 9 3 3 10 4 5
	Examinat'n	..... ..... ..... ..... ..... 2 2 16 86 11 14 6 8 6 11 20 6
		1819 .. 1820 1821 1822 1823 1824 1825 1826 1827 .. 1828 1829 1830 1831 1832 1833 1834 1835 1836

[illegible]

	Addit'ns.		Whole Number.		Bapt'ms.		S. S. Members.	Home Missions.	Foreign Missions.....	Education.....	S. S. Work	Church Erection . . .	Relief Fund	Freedmen . . .	Synodical Aid..	Aid for Colleges	Bible Society...	Gen. Assembly Fund	Congregational.	Miscellaneous . .
	Examinat'n	Certificate .			Infants.	Adults.....														
1875....	22	4	175	7	14	7	175	\$78	\$35	\$28	\$19	\$6	\$31	\$19	\$	\$	\$	\$25	\$2,450	\$
1876...	26	1	200	5	5	5	225	11	10	11	13	17	...	16	...	...	16	16	2,000	505
1877...	14	4	220	17	3	3	225	47	21	13	7	4	15	20	...	...	...	16	2,475	...
1878....	5	6	225	10	5	5	225	94	103	7	18	10	38	10	10	...	24	20	2,250	696
1879....	53	1	251	8	12	12	225	92	133	6	8	5	15	15	7	...	20	20	2,350	803
1880....	4	5	250	13	1	1	225	320	95	6	19	14	20	15	5	...	50	27	2,250	1,117
1881....	30	3	246	6	5	...	250	130	105	14	...	...	18	5	...	...	25	27	1,891	680
1882...	13	3	240	5	5	...	225	91	88	12	...	11	8	...	4	...	55	27	1,956	447
1883....	3	6	240	11	11	...	225	346	116	...	...	12	30	5	33	...	27	27	4,469	...
1884....	40	2	260	15	9	9	230	442	154	...	...	74	30	14	69	...	45	25	3,250	187
1885...	34	2	288	18	9	270	147	166	166	32	37	35	41	35	39	...	36	27	5,029	46
1886...	17	14	310	13	13	3	309	217	161	263	40	44	57	31	33	48	40	26	3,336	760
1887...	13	11	320	5	5	5	295	384	370	170	134	44	1,235	32	32	139	35	37	3,336	1,108
1888....	20	12	331	13	13	4	245	224	145	160	82	30	41	31	32	219	62	40	3,698	461
1889....	15	10	344	18	18	9	227	315	202	180	36	26	74	30	43	356	52	43	3,336	366
1890....	32	6	362	10	10	8	261	494	155	46	40	44	61	35	71	1,057	52	43	3,267	539
1891....	18	3	356	20	20	8	240	715	145	50	39	34	62	30	45	1,287	17	45	3,360	521
1892...	12	13	376	14	14	5	281	526	188	65	85	60	90	51	65	236	65	47	3,082	1,123
1893..	17	7	389	19	19	9	233	452	212	71	121	68	84	54	80	167	68	46	3,292	647
1894..	99	8	481	32	19	32	320	741	170	61	159	67	85	58	72	180	61	49	3,245	962

Miscellaneous ..	\$1,097 00
Congregational.	\$4,431 00
Gen. Assembly Fund	\$50 00
Bible Society...	\$60 00
Aid for Colleges	\$252 00
Synodical Aid .	\$555 00
Freedmen	\$46 00
Relief Fund ..	\$75 00
Church Erection	\$60 00
S. S. Work....	\$245 00
Education.....	\$115 00
Foreign Missions.....	\$162 00
Home Missions.	\$304 00
S. S. Members.	\$251 00
Bptsm.	
Adults	1 8
Infants	18 16
Whole Number.	1 483
Add'ns	
Certificate..	1 8
Examinat'n	9 12
	1895
	1896
	1897
	1898
	1899
	1900

RECAPITULATION.

Additions on Examination.....	1,237
Additions on Certificate.....	324
Infant Baptisms.....	859
Adult Baptisms.....	377
Funds contributed to—	
Home Missions.....	\$13,906 00
Foreign Missions.....	7,501 00
Education	6,726 00
Publication and S. S. Work...	10,372 00
Church Erection.....	1,217 00
Ministerial Relief Fund.....	2,396 00
Freedmen	723 00
Synodical Missions	2,268 00
Aid to Colleges.....	4,304 00
Bible Society.....	2,176 00
General Assembly.....	1,802 00
Congregational Expenses.....	187,198 00
Miscellaneous Benevolence.....	27,026 00
Total for all purposes.....	<u>\$267,411 00</u>

STATEMENT OF FUNDS SENT TO SOUTH-
ERN GENERAL ASSEMBLY.

Year.	Home Missions...	Foreign Missions.	Publication.....	Church Extension	Invalid Fund.....	Education.....	Freedmen.....
1883....	\$ 47 00	\$38 00	\$16 95	\$17 50	\$20 48	\$16 00	\$17 35
1884....	60 32	36 92	18 72	12 05	15 10	12 00	7 20
1885....	59 00	52 00	18 50	17 50	20 50	16 00	17 50
1886....	67 82	51 00	20 55	22 97	27 50	47 10	15 25
1887....	49 33	58 48	17 35	19 05	31 70	20 20	16 47
1888....	64 76	45 28	17 18	14 80	20 83	17 90	17 18
1889....	59 00	34 30	18 00	13 00	37 20	22 55	15 17
1890....	79 62	49 60	20 09	22 10	30 47	23 43	17 63
1891....	87 18	46 92	18 47	17 10	30 93	24 22	14 97
1892....	72 40	47 63	26 00	30 00	45 00	30 00	25 35
1893....	89 00	56 50	35 45	34 00	42 00	35 58	27 25
1894....	101 37	56 00	32 63	33 55	42 57	30 60	28 75
1895....	91 17	60 00	25 30	30 00	37 50	27 55	23 00
1896....	36 05	40 25	....	23 50	25 00	26 85	22 50
1897....	45 00	40 00	25 00	25 00	30 00	25 00	16 50
1898....	36 25	58 00	26 00	18 00	22 50	20 00	16 00
1899....	42 02	42 75	22 00	21 00	25 50	21 00	15 46
1900....	35 52	41 40	21 05	15 32	20 00	21 00	15 00
	<u>\$1,122 81</u>	<u>\$865 03</u>	<u>\$379 15</u>	<u>\$386 44</u>	<u>\$524 78</u>	<u>\$461 38</u>	<u>\$328 53</u>

RECAPITULATION.

Home Missions.....	\$1,122 81
Foreign Missions.....	865 03
Publication	379 15
Church Erection.....	386 44
Ministerial Relief.....	524 78
Education	461 38
Freedmen	328 53
	<u>\$4,068 12</u>

OFFICERS OF THE CHURCH FROM ITS ORGANIZATION.

PASTORS AND SUPPLIES.

Rev. Eli Smith.....	Pastor, 1817 to 1827
Rev. John T. Edgar, D.D.....	Pastor, 1827 to 1833
Rev. Daniel Baker, D.D.....	Pastor, 1834 to 1836
Rev. Joseph J. Bullock, D.D.....	Pastor, 1837 to 1846
Rev. Stuart Robinson, D.D.....	Pastor, 1847 to 1853
Rev. John R. Hendrick.....	Supply, 1853
Rev. J. P. Safford, D.D.....	Pastor, 1855 to 1857
Rev. Joseph J. Bullock, D.D.....	Supply, 1858
Rev. B. T. Lacy, D.D.....	Pastor, 1858 to 1862
Rev. John S. Hays, D.D.....	Pastor, 1862 to 1867
Rev. J. McClusky Blayney, D.D.	Supply, 1867 to 1869
Rev. Leroy J. Halsey, D.D.....	Supply, 1869
Rev. John H. Nesbitt.....	Pastor, 1870 to 1876
Rev. J. W. Pugh, D.D.....	Pastor, 1877 to 1883
Rev. J. McClusky Blayney, D.D.	Pastor, 1884 to date.

RULING ELDERS.

— Thomas Paxton.....	Installed 1816, served 12 years
James J. Miles.....	Installed 1816, served 14 years
John M. Foster.....	Installed 1816, served 4 years
David C. Humphreys...	Installed 1825, served 3 years
William Boyd.....	Installed 1825, served 3 years
Robert Hamilton.....	Installed 1825, served 3 years
Robert Brown.....	Installed 1827, served 6 years
Benjamin Mills.....	Installed 1828, served 3 years
* Jervis Russell.....	Installed 1828, served 12 years
Luke Munsell.....	Installed 1828, served 4 years
John Brown.....	Installed 1832, served 5 years

William M. Todd.....	Installed 1834, served 18 years
Joseph Clarke.....	Installed 1834, served 41 years
Benjamin Monroe.....	Installed 1841, served 19 years
William J. Phillips.....	Installed 1841, served 19 years
Zepheniah Williams.....	Installed 1841, served 14 years
Asa Farrar.....	Installed 1846, served 7 years
Richard Knott.....	Installed 1852, served 2 years
John B. Temple.....	Installed 1852, served 19 years
Thomas S. Page.....	Installed 1856, served 8 years
Samuel C. Bull.....	Installed 1863, served 38 years
Hugh Allen.....	Installed 1866, served 8 years
William H. Averill.....	Installed 1866, served 35 years
E. L. Samuel.....	Installed 1875, served 26 years
Daniel R. Jones.....	Installed 1875, served 8 years
George A. Robertson...	Installed 1877, served 16 years
R. K. McClure.....	Installed 1877, served 24 years
Frank Chinn.....	Installed 1877, served 24 years
William T. Reading.....	Installed 1877, served 24 years
Peter Rule.....	Installed 1890, served 2 years

CLERKS OF SESSION.

David C. Humphreys.....	Served 1825 to 1828
Dr. Luke Munsell.....	Served 1828 to 1833
Thornton A. Mills.....	Served 1833 to 1835
William M. Todd.....	Served 1835 to 1852
Judge B. Monroe.....	Served 1852 to 1860
Thomas S. Page.....	Served 1860 to 1863
John B. Temple.....	Served 1863 to 1867
William H. Averill.....	Served 1867 to 1901

SABBATH-SCHOOL SUPERINTENDENTS.

Mrs. Margaretta Brown.....	1819 to 1838
Mr. William M. Todd.....	1838 to 1852
Mr. John B. Temple.....	1852 to 1866
Mr. John M. Harlan.....	1866 to 1867
Mr. S. C. Bull.....	1867 to 1901
R. K. McClure, Supt. Leestown Mission...	1878 to 1901

DEACONS.

Austin P. Cox.....	Installed	1828,	served	31 years
John Swingle.....	Installed	1828,	served	12 years
George A. Robertson...	Installed	1828,	served	48 years
John S. Brown.....	Installed	1829,	served	11 years
William M. Todd.....	Installed	1829,	served	5 years
Albert G. Hodges.....	Installed	1830,	served	43 years
Joseph Clarke.....	Installed	1830,	served	4 years
John P. Reading.....	Installed	1830,	served	30 years
James F. Dryden.....	Installed	1830,	served	18 years
William J. Phillips.....	Installed	1834,	served	7 years
George W. Lewis.....	Installed	1841,	served	7 years
Richard Knott.....	Installed	1841,	served	11 years
Thomas S. Page.....	Installed	1846,	served	10 years
Daniel Harris.....	Installed	1846,	served	8 years
William T. Herndon...	Installed	1846,	served	8 years
J. M. Mills.....	Installed	1856,	served	27 years
E. L. Samuel.....	Installed	1860,	served	5 years
S. C. Bull.....	Installed	1860,	served	3 years
J. M. Todd.....	Installed	1866,	served	31 years
W. T. Reading.....	Installed	1866,	served	11 years
R. K. McClure.....	Installed	1875,	served	2 years
Frank Chinn.....	Installed	1875,	served	2 years
H. H. Watson.....	Installed	1877,	served	20 years
J. W. Pruett.....	Installed	1877,	served	24 years
W. H. Sneed.....	Installed	1877,	served	24 years
John McClure.....	Installed	1877,	served	8 years
• George C. Watson.....	Installed	1877,	served	2 years
Dr. J. Q. A. Stewart...	Installed	1884,	served	14 years
Dr. S. E. James.....	Installed	1884,	served	17 years
William Craik.....	Installed	1884,	served	10 years
Charles E. Hodge.....	Installed	1895,	served	6 years
T. L. Edelen.....	Installed	1895,	served	6 years
W. C. Herndon.....	Installed	1895,	served	6 years
J. Buford Hendrick....	Installed	1895,	served	6 years
David Nicol.....	Installed	1895,	served	6 years
Thomas P. Averill.....	Installed	1901		
William A. Bull.....	Installed	1901		

ROLL OF MEMBERSHIP.

Those marked † were among the original members of the church. Those marked * were received upon certificate from another church. All others were received upon profession of their faith.

FIRST RECORDED ROLL.

(Minutes of Session, May 5th, 1825.)

Mrs. Margaretta Brown,†	Mrs. Henrietta Brown,
Mrs. Elizabeth Love,†	Mrs. Eliza Monroe,
Mrs. Jane Cox,†	Mrs. William Phillips,
Mrs. Mary Evans,†	Mrs. Harriet Russell,
Mrs. Mary Blane,†	Mrs. Mary Smith, (2)
Mrs. Elizabeth Hardin,†	Mrs. Chinn Smith,
Mrs. Rebecca Paxton,†	Mrs. Eliza Sharpe,
Mrs. Elizabeth Cammack,†	Mrs. Mary Reading,
Miss Lucy Cammack,†	Mrs. Nancy Boyd,
Mrs. Isabella Whitehead,†	Mrs. Mary Hamilton,
Mrs. Mildred Tunstell,†	John Reading,
Thomas Paxton,†	Mrs. Livingston,
John M. Foster,†	Miss Sarah Paxton,
James J. Miles,†	Miss Lucy Thomas,
Hamilton Crockett,†	Mrs. Louisa Crumbaugh,
Mrs. Sarah Reyburn,†	Mrs. Jane Lindsey,
James Y. Love,†	Mrs. Nancy Scott,
Miss Elizabeth Paxton,†	Thomas Scroggin,
Miss Jane Paxton,†	Mrs. Isabella Scroggin,
Mrs. Ann Crockett,†	Mrs. Catherine Scott,
Mrs. Isabella Miles,†	Mrs. Alice McQuiddy,
Mrs. Betsey Mitchell,†	Miss Fannie Wallace,
Mrs. Wallace,	Mrs. Letitia Rennick,
Maria K. Crittenden,	Mrs. Sarah Watson,
Miss Lucy Thomas,	John P. Thomas,
Miss Catherine Crumbaugh,	John J. Vest,
David C. Humphreys, (1)	John Goodman, (3)
Mrs. Mary Humphreys,	Robert Brown,
Miss Elizabeth Humphreys,	William Boyd, (1)
Mrs. Sorrell,	Robert Hamilton. (1)

(1) Ruling Elder.

(2) Wife of Rev. Eli Smith.

(3) Musical instrument maker. Made first piano-forte used in Executive Mansion.

1825.

Mrs. Lucy P. Todd,

Mrs. James McBrayer.

1826.

Mrs. Willis A. Lee,

Mrs. Marcia Fester.

1827.

William Grooms,
Joseph Smith,
Mrs. Elizabeth Swan,
Miss Harris Gray,
Mrs. Harriet Vest,
Mrs. Sallie Morris,
Mrs. John Baltzell,
Mrs. Jane Harris,
Mrs. Jane Goodman,*

William Firth,
Tuissan Cox,
Mrs. Sally Logan,
Mrs. Nancy Taylor,
Mrs. Sarah Humphreys,
Mrs. Patience Goodrich,
Philip Taylor,
William M. Todd,
Mrs. Sarah Noel.*

1828.

Mrs. A. F. Denny,
Mrs. Eliza Munsell,
Miss Rebecca Phillips,
Mrs. Elizabeth Wilkinson,
Letitia Todd,
Alexander Parker,*
Thomas T. Crittenden,
Mary Ann Watson,
Mrs. Mary Crittenden,
Mrs. Jane McCurdy,
Mrs. Sarah Runyan,
Mrs. Jesse Brown,
Mrs. A. F. McCurdy,
Ann Lindsey,
Rebecca B. Bibb,
John Swingle,
Charles J. Spencer,
John Hardin,
Catherine A. Morrison,
Dr. Luke Munsell,
John Brown,
A. F. McCurdy,
Matthew Clarke,

Joseph Clarke,
Dr. Leander J. Sharpe,
Charles H. Letcher,
John Scott,
Victor Monroe,
James P. Price,
Wm. B. Logan,
Thomas Triplett,
John P. Reading,
George Reading,
John Green,
Albert G. Taylor,
John Blane,
Wm. J. Phillips,
Jacob Cheney,
Wm. C. Jones,
Ridgely Greathouse,
James W. Denny,
Garvas E. Russell,
Catherine Major,
Elizabeth Brown,
Catherine Scott,
Ann Hunter,

Letitia Rennick,
 Arabella Scott,
 Agnes H. Todd,
 Gabrella A. Harvie,
 Elmira Gale,
 Margerite Bell,
 Elizabeth Pendleton,
 Mrs. Martha A. Roberts,
 Mrs. Mary Swingle,
 Mrs. Sarah Ann Taylor,
 Mrs. Julia F. Sneed,
 Mary Cheney,
 Mary J. Tompkins,
 Elizabeth Beaver,
 Frances Hawkins,
 Rebecca Triplett,
 Catherine Waller,
 Jane Bell,
 Davis G. Taylor,
 Samuel A. King.

Lewis F. Sneed,
 John L. May,
 John P. Cammack,
 Richard Long,
 Austin P. Cox,
 Charles P. Bacon,
 Robert Taylor,
 George A. Robertson,
 Joseph Hickman,
 Mrs. Jane B. Page,
 Albert G. Hodges,
 Mrs. Elizabeth Hodges,
 Mrs. Bathsheba Long,
 Miss Jane Breckinridge,
 Mrs. Caroline Bacon,
 Mrs. Mary E. Todd,
 Miss Maria Miles,
 Mrs. Mary Reynolds,
 Miss Anna B. Miles,
 Mrs. Ann Crittenden

1829.

Joseph W. Hall,*
 Benjamin Mills,*
 James F. Dryden,*
 John S. Brown,*
 William Morris,
 Thornton A. Mills,*
 Nathaniel White,
 J. G. Miles,
 Mrs. Maria H. Blanton,
 Mrs. Mary Grooms,

Mrs. Lavinia Lyné.
 Mrs. Mary P. Eper
 Miss Catherine Foster.
 Mrs. Mary Dryden,*
 Mrs. Mary R. Mills,*
 Miss Elizabeth Mills,*
 Miss Leonora McCurdy,
 Martha Mitchell,
 Mrs. Esther Haggan,
 Mrs. Henrietta Campbell.

1830.

Mrs. Jane L. Swigert,
 Mrs. Eliza V. Blair,
 Mrs. Elizabeth Keenon,
 Mrs. Elizabeth Burch,
 Mrs. Elizabeth Brown,*
 Mrs. Mary Richardson,*
 Mrs. Frances Campbell,
 Mrs. Lucinda Baker,

Mrs. Ann Morris,
 James Gaines,
 William D. Young,*
 John H. Paxton,
 Micajah Goin,
 John Campbell,
 Willis Taylor,
 Mrs. Mary Goin.

1831.

William Hatton,
 William M. Grooms,*
 Miss Madisionia Todd,
 Mrs. Nancy Cammack,
 Allen H. Clarke,

Mrs. Hannah W. Blair,*
 Mrs. Agnes Patterson,*
 Mrs. Rachel Lewis,
 John A. Scroggin,
 Mrs. Ellen Clarke.

1832.

Miss Mary Willis Rennick,
 Miss Susan C. Russell,
 Miss Mary McCurdy,
 Wood M. Smith,

Mrs. Cath. Throckmorton,
 Mrs. Elizabeth Adair,
 Sarah Richardson,
 Mrs. Sarah Martin.

1834.

Mrs. Catherine B. Dryden,*
 Miss Matilda W. Dryden,*
 Miss Margerite H. Dryden,*
 William Adair,*
 Louisa Crumbaugh,
 Miss Sarah H. Russell,
 Miss Ann Maria Julian,
 Mrs. Juliet Samuel,
 Thomas J. Todd,*
 Mary Jane Todd,
 Mrs. Mary Todd,*

David Meriwether,
 John W. Pruett,
 Nathaniel H. White,
 Samuel Keane,
 John P. Bruce,
 Miss Sarah Hughes,
 John M. Thurston,
 Miss Patsey Hughes,*
 Miss Eloise Taylor,
 Mrs. Ann C. Tingle,*
 Miss Ann Eliza Dryden.

1835.

Moses B. Morrison,
 James Waller,
 Wm. W. Linfield,
 Henry Waller,
 G. F. Mudge,
 James Leonard,
 Margerite Haley,
 Frances A. Johnson,
 Benjamin Mills,
 John McFarland Mills,
 Wm. S. Waller,
 Sam'l D. McCullough,*

Miss Amaryllis Connover,
 Mrs. Catherine Waller,
 Miss Ann D. Waller,
 Mrs. E. B. Baker,*
 Mrs. Ann C. Richardson,
 Mrs. Mary B. Richardson,
 Miss Sarah Crumbaugh,
 Catherine Watson,
 Mary Clarke,
 Elizabeth Johnson,
 Mrs. Harriet McCullough,*
 Mrs. Ann Foster.*

1836.

Miss Mary A. Foster,*
 Mrs. Maria Cabel,
 Mrs. Lavinia Coghlan,
 Miss Frances Deaver,
 William Skillman,*

Miss Elizabeth Parker,*
 Dr. Jas. J. Miles,
 Miss Sarah Goin,
 Mrs. Margerite Johnson,
 Mrs. Elvira Skillman.*

1837.

Mrs. Ann J. Crittenden,*
 Dr. A. R. Hann,*
 Mrs. Leonora Hann,*
 Joseph O. Ellis,
 Mrs. Caroline L. Bullock,

Mrs. Mary Y. Brown,*
 Charles T. Taylor,
 Hamilton Kerr,*
 Jane Pilcher,
 Miss Cornelia A. Crittenden.

1838.

Mrs. Mary Napier,
 Miss Ellen Morris,
 John P. Morris,
 Miss Mary Lucy Mills,

Thomas W. Foster,
 Mrs. Elizabeth Johnson,
 Catherine Monroe,
 Joseph L. Hopper.

1839.

Miss Ellen Miles,
 George Parent,*
 John Moore,*
 Mrs. Sarah Moore,*

Mrs. Elizabeth Owsley,*
 Mrs. Frances McCracken,*
 Mrs. Evelina Morehead,*
 Mrs. Cordelia Brodhead.

1840.

Wm. P. Morris,
 Mrs. Eleanor Harris,*
 G. W. Lewis,
 Elizabeth McFall,
 Charles Leonard,
 Benjamin Pilbeam,
 Robert D. Collins,
 Ellen Hydes,
 Samuel Knott,
 Miss Mary A. Clarke,
 Miss Rachel Deaver,
 John Wilson,
 Thomas Somerville,
 Richard Knott,

Miss Margerite Whitehead,
 James R. Patton,
 Letitia P. Breckinridge,
 Mary Ann Morris,
 Mary Ellen Cloudas,
 Elizabeth S. Taylor,
 Henry Vandegrift,
 William T. Leonard,
 John H. Russell,
 Deborah Judge,
 Sarah E. Morris,
 Ann Maria Lewis,
 Coleman Reading,
 Mary Ellen Leonard,

Caroline C. Holton,
 Susanna R. Morris,
 Catherine M. Morris,
 George Taylor,
 Peyton Shaw,
 Mary A. Sproule,
 Thomas L. Judge,
 Mary A. Crumbaugh,
 Julia H. Robertson,
 Mary C. McQuiddy,
 Eliza T. Rennick,
 Ann E. Russell,
 Louis F. Todd,

Charles King,
 Mrs. Jane B. Todd,
 Elizabeth Dryden,
 Cornelius Coghlan,
 Ann Mary Robert,
 Harriet Taylor,
 Ellen E. Clarke,
 Mary C. McKee,
 Mary W. Davidson,
 Charles J. Brooks,
 David Tweedie,
 Mrs. Mary W. Brown,
 Sarah Lee Crittenden.

1841.

Miss Elizabeth Lewis,
 Mrs. Martha H. Blanton,*
 Mrs. Letitia Hughes,*
 Mrs. Charlotte L. Letcher,*
 Mrs. Harriet Tweedie,
 Zephaniah Williams,
 Mrs. Catherine Williams,
 Benjamin Monroe,

Cynthia Monroe,
 Andrew Monroe,
 Wm. P. Monroe,
 Catherine Rennick,
 Mrs. Mary W. Buford,
 Mrs. Sarah Jane Bacon,
 William Lyons,
 Mrs. Catherine L. Todd.*

1842.

Miss Ann Eliza Page,
 Sarah E. Blanton,
 Hannah C. Dryden,
 Allisonia Rennick,
 Franklin Dillon,
 Alexander Bradley,
 James W. Batchelor,
 Mrs. Mary E. Batchelor,
 Miss Harriet J. Clarke,
 Miss Jane A. Dryden,
 Benjamin Monroe, Jr.,
 Mrs. Eliza Harlan,*

Mrs. Ann Innes,
 Mary Clarke,
 Mary Scott,
 Robert B. McKee,
 William R. Williams,
 Z. B. Williams,
 Walker Rawson,
 Miss Harriet Evans,
 A. A. Patterson,
 Miss Elizabeth Long,
 Samuel M. Long.

1843.

Mrs. Nancy Robertson,
 Miss Adaline Cloudas,
 Mrs. Susan Smith,*

Mrs. Joyce Mills,
 Mrs. Mary B. Hill,*
 Mrs. Sara Bergstresser.

1844.

Mrs. Sarah Marsh,
Miss Margerite Campbell,
Mrs. Sarah Maisch,*

George Harper,*
Mrs. Mary McOwen,
Mrs. Eliza Hitchman.

1845.

Asa Farrar,*
Mrs. Martha Farrar,*
Dr. O. S. Wilson,*
Miss Harriet V. Russell,
Miss Elizabeth T. Harlan,
Miss Cristine McEwan,
Alexander H. Rennick,
Mary E. McClure,
William T. Herndon,
Mrs. Mary E. Moffatt,
James Read,
Mrs. Ann Hord,
Matthew C. White,
James Taylor,
Mrs. Elizabeth Harbison,
John Lewis,

Thomas D. Tilford,
Mrs. Hannah Johnson,
Mrs. Margerite L. Clarke,
William Sampson,*
Thomas S. Page,
John W. Taylor,
Mrs. Susan Watson,
Miss Louise W. Rennick,
Daniel H. Harris,
John J. Page,
James R. Watson,
Miss Hettie M. Bowmar,
Davis Harbison,*
William Braden,*
Miss Phebe Bergstresser,
Dr. Benjamin Monroe.

1846.

Henry Clay Harlan,
N. R. Siler,
George Vest,
Mrs. Louisa Siler,
Miss Mary O. Lewis,
Mrs. Lucy B. Watts,
Amelia G. Anderson,*
Mrs. Catherine Lehman,*

Mrs. W. M. Brown,*
Miss Catherine Monroe,
W. B. Nold,*
Mrs. H. T. Nold,*
Mrs. Elizabeth Woolfolk,
Miss Mary McMurtry,
Mrs. Mary Cogswell,
Robert Hygate.

1847.

Mrs. Hannah Goodwin,
Mrs. Abijah Hughes,
George Washington,
Edward S. Washington,
Letty Washington,
Mrs. A. E. Washington,

Mrs. Lucy Shackelford,
Mrs. Elizabeth Williams,
Mrs. Rebecca Carlisle,
Mr. John R. Hendrick,
W. R. Williams,
Abijah Hughes.

1848.

William Strobridge,
Mrs. Rebecca G. Averill,
Miss Maria L. Averill,
E. R. Smith,

Mrs. Ann Wallace,
Mrs. Effie Strobridge,
Mrs. Margerite J. Herndon,
Mrs. Harriet Brownlow.*

1849.

Mrs. Susan M. Temple,*
Mrs. Margerite Leavy,*
Mrs. Ashley Green,*
Mrs. Marcia Rosson,
John M. Todd,
Mrs. Lavinia Herndon,
Mrs. Margerite Lynn,
Miss Sarah A. Clarke,
Samuel Gill,
Dr. Joseph W. Roberts,
Miss Ann Mary Belt,
Edwin L. Samuel,
Charles J. Clarke,
Joseph Fox,
Charles E. Taylor,
J. J. Hendricks,
John Clarke,
George W. Crumbaugh,
William Clarke,
Miss Sarah Belt,
Miss Mary Todd Hodges,
Miss Martha Morris,
Miss Rebecca Triplett,
Miss Laura Harlan,
Miss Maria Cronley,
Miss Elizabeth E. Averill,
Miss Jacqueline Page,
Miss Augusta Page,
Miss Jane J. Page,

Miss Ann A. Hodges,
Miss Harriet Pettitt,
Miss Martha W. Hodges,
Miss Lucy V. Blanton,
W. A. Redman,
James R. Page, Jr.
Harvie Breathitt.
Miss Frances Smith,
Eugene W. Crittenden,
Lewis McChesney,
John A. Rennick,
Miss Frances Mills,
Peter Mills,
John G. Keenon,
Edgar Keenon,
Miss Susan Ruffner,
Miss Margerite Ruffner,
Miss Sarah M. Cox,
Miss Henrietta Ruffner,
Miss Catherine Robinson,
Miss Felicia J. Clarke,
Miss Matilda Dryden,
Miss Ellen Chambers,
Joseph Smith,
Miss May J. Wood,
Miss Mary Phillips Cox,
Terah Haggan, Jr.,
Joseph T. Leonard,*
John Seiler.

1850.

Thomas Harper,
Mrs. Mary Shannon,
Mr. Terah T. Haggan,

Mrs. Sarah Harbor,
Mrs. Mary B. Harper,*
Mrs. Catherine Harper,

Samuel Fay,*
 Mrs. Aletha Brigham,*
 Miss Eliza Shannon,
 Miss Adeline Haggan,

Mrs. Martha A. Wooley,
 John Phlager,
 Mrs. Sarah C. Henry,
 James L. Sneed.

1851.

Mrs. Cordelia A. Roberts,
 Mrs. Susan A. Rodman,*
 Henry Gerhart,
 Miss Jessie Carmichael,
 John B. Temple,

Miss Amanda Morris,
 Miss Eliza Monroe,*
 Miss M. M. Wagley,*
 Mrs. Mary V. Gale,
 Clarke Knott.

1852.

Miss Sarah J. Thornton,
 Miss Isabella Price,*
 Mrs. Harriet E. Todd,
 Miss Annie M. Cowie,
 Mrs. Mary Long,
 Mrs. Mary Ellen Overton,

Miss Mary Swigert,
 Mrs. Mary Judge,
 Mrs. Florida Price,*
 Mrs. Louisa George,
 Mrs. Maria R. Price.

1853.

Mrs. Sarah Ramsey,
 Mrs. Elizabeth Lobban,
 Miss Bettie Monroe,

John T. Leavy,
 Mrs. Ann M. Frazier,
 Mrs. Elizabeth Hamilton.*

1854.

Miss Cornelia Wheat,
 Mrs. Catherine Scott,
 Mrs. Sarah J. Miller,

Mr. J. Nourse,
 Peter Waldschmidt,
 Katherine Waldschmidt.

1855.

Mrs. Cornelia Safford,
 Catherine Taylor,
 Archibald King,
 Philip Loesch,
 Mrs. Katherine Loesch,
 Mrs. Charlotte Harbison,
 Mrs. Susan Page,
 Miss Eliza King,
 Mrs. Louisa Crockett,
 Henry Murray,

Mrs. Aramenta Nourse,
 William Haly,
 Thomas T. Crittenden,*
 Mrs. Gabrella Breathitt,*
 Earnest Nitchey,
 Miss Elgetha Keenon,
 Mrs. Katura Mills,
 Mrs. Mary Clarke,
 Miss Susan King,
 Miss Polly Monroe.

1856.

Robert Nicol,
Mrs. Henrietta Nicol,
John B. Tilford,

Mrs. Annette Swigert,*
Hugh Allen,*
Mrs. Sarah P. Bibb

1857.

James Evans,
Mrs. Mary Henderson,
William W. Hutchinson,
Lucretia Hocker,
Miss Mary R. Todd,
Miss Martha Todd,
Miss Catherine Reading,
Mrs. Henrietta Keenon,
Mrs. Catherine Grant,
Mrs. Sarah Hutchinson,
Miss Kitty Henderson,
Miss Blandina Brodhead,
Miss Cordelia Brodhead,
Miss Rebecca A. Cox,
William T. Reading,
Marvin D. Averill,
Samuel C. Bull,
Robert Henderson,
J. N. Crutcher,
Charles Kearns,
Thomas Price,

Mrs. Mallie F. Harlan,*
Miss Hallie D. Todd,
William H. Averill,
Miss Laura S. Cox,
Miss Sallie Harlan,
Miss Anna Davidson,
Miss Carrie B. Hodges,
George T. Hodges,
J. A. Grant,
John Proctor,
Miss Cordelia Russel^d
Miss Cordelia Page,
Miss Arabella Johnson,
Miss Elizabeth F. Cox,
Miss Florence Samuel,
Miss Margaret Dillon,
Miss Eleanor Leavy,
Jane Gordon,
Joseph B. Lewis,
Miss Margaret McIver,
Miss Rebecca Moffatt.

1858.

Mrs. Mary James,*
John Carter,*
Mrs. Catherine Carter,*
Mrs. Louisa J. Tate,*
Mrs. Jane Butler,*
John Carter, Jr.,
George Thomas,
George Baber,
Wm. W. Hutchinson,*

Mrs. Rebecca B. Barbour,*
Miss Irene Keenon,
Wm. G. Carpenter,
Mrs. E. E. Botts,
Mrs. Sarah M. Fellmer,*
Mrs. Mary V. Jackson,*
Mrs. Henrietta Cox,
Mrs. Mary J. Smith,
Mrs. Mary Hutchinson.*

1859.

David G. Venable,*
Robert Moore,
Mrs. Maria Richardson,

Mrs. Harriet Warner,*
William Todd,*
Mrs. Janet Todd,*

1860.

Mrs. Kate O. Green,
 Mrs. Anna Magoffin,*
 Mrs. C. J. Smith,

Miss Sallie J. Chinn,
 Miss Anna E. Chinn,
 Mary J. Williams.

1861.

Mrs. Martha Milam,
 Miss Mollie Dryden,
 Miss Laura Campbell,
 Miss Zenade Keenon,
 Mrs. Maria E. Monroe,
 Miss Josephine Cox,
 Miss Julia Davenport,
 Miss Mary Page,
 William E. Cox,
 Miss Margaret Campbell,
 Mrs. Ellen Keenon,
 Miss Mag Herndon,
 Thomas M. Page,
 Benjamin F. Meek,
 Miss Sallie Jackson,

Mrs. Louisa M. Lindsey,
 Miss Lucy W. Lindsey,
 Miss Laura Bright,
 Mrs. Edna Bowman,
 Hugh L. Goodwin,*
 Miss Bell Lindsey,
 Miss Thalia Woods,
 Miss Sarah E. James,
 Mrs. Elizabeth Monroe,
 J. Russell Williams,
 Miss Edmonia Berry,
 James M. Todd,
 John A. Monroe,
 Mrs. Susan Hendricks,
 Miss Fannie Baldwin.*

1862.

Miss Jane Watson,*
 Miss Margaretta Brown,
 Miss Mary Brown Scott,

Mrs. Maria Starling,
 Mrs. S. S. Hughes,
 Mrs. Fannie D. Hays.*

1863.

John T. Gray,*
 Miss Mary T. Miller,
 J. Albert Hodges,
 Miss Ione Keenon,
 Miss Kate Allen,
 Mrs. Mary C. Miller,*
 James G. Miller,*
 Miss Mary Sneed,
 John Crittenden Watson,
 Mrs. Maria J. Crittenden,
 Mrs. Ann Mary Gray,
 Miss Elizabeth B. Hodges,
 Thomas L. Crittenden,
 Mrs. C. L. Crittenden,*

John F. Lewis,
 Richard McClure,
 Miss Kate Watson,
 Miss Ann Innis Watson,
 Miss Lizzie Sneed,
 Miss Martha R. McClure,
 Alexander Pearson,
 Mrs. Mary B. Monroe,
 Miss Kate S. Johnson,
 Miss Carrie B. Johnson,
 Miss Eliza Johnson,
 John B. James,
 Daniel James,
 Miss Eliza James.

1864.

John H. Maupin,
Mrs. Rachel Maupin,
Miss Annie M. Long,
Charles Prell,

Miss Pauline R. Watson,
James Harlan,
Miss Clara V. James,
Miss Jane Hamilton.*

1865.

William H. Sneed,
Joseph G. Roberts,
Miss Eliza Adair Monroe,
Mrs. Mary A. Kersey,*
Mrs. Ann Shaffer,

Miss Mary Hannah Todd,
Miss Anna F. Monroe,
Miss May A. Page,
George M. Hall.

1866.

Mrs. Agnes T. Sneed,
Yoder Brown,
Miss May W. Maupin,
Miss Annie E. Maupin,
Charles G. Russell,
J. S. Hamilton,
Miss Lucy McKee,
Knox Brown,
Gustave Shaffer,
Mrs. Martinetta McKee,
J. E. Pickett Woodson,
George C. Watson,
William M. Johnson,
John L. Sneed,
Alex Logan McKee,

Theodore Ford,
John Mason Brown,
Williamson W. Bacon,
William H. Williams,
James Goin,
Miss Elizabeth Long,
Miss Lizzie McKee,
Mrs. Elizabeth Pepper,
Mrs. Ann S. Chinn,
Miss Sallie E. Powell,
Miss Mary Powell,
Theodore Polk,
William B. Rodman,
John H. Jackson,
Isaac Manning.

1867.

Mrs. Catherine Williams,
Theophilus Maher,*
Mrs. Sarah Maher,*
Mrs. Mildred Hudson,*
Mrs. Elizabeth Dudley,
Mrs. Alice Withrow,
Mrs. Elizabeth Hatchett,*
Rudolph Yount,
James M. Withrow,

Mrs. Elizabeth Boyd,*
Miss Emma V. Woods,
Mrs. Sallie B. Phillips,*
Miss Mattie McAfee,*
Miss Bettie Cain,
Mrs. Eliza Baker,*
Mrs. Maggie Polk,*
Miss Sarah Hudson,*
Mrs. Nancy M. Long.

1868.

Mrs. Elizabeth B. Scott,*	H. R. Miller,
Mrs. Lucy Cook,	B. F. Buckwalter,
Mrs. Nancy M. Long,	John Watson,
James C. Rodgers,	Mrs. Sarah R. Watson,
Romulus R. Bacon,	Mrs. M. J. Stephens,
Mrs. Louise Woods,	Miss Minnie Tilford,
Miss Rachel Maupin,	George W. Durham,*
Mrs. Carrie V. Bush,*	Mrs. Caroline Buckwalter.

1869.

Matthew E. Jett,*	Samuel Maher,
Mrs. Agnes Jett,*	Miss Lillie Buckwalter,
Miss Annie Innes Todd,	Thos. Alexander Todd,
Daniel R. Jones,*	T. J. Todd,
Mrs. Margaret Jones,*	Mrs. Sophia Wolfe.
Miss Anna Buckwalter,	

1870.

Mrs. Agnes Nesbitt,*	Mrs. Sarah Hutchinson,*
Miss Jennie Butler,	Miss Julia Todd,
Mrs. Emma B. Averill,*	Chapman C. Todd.

1871.

Miss Susan Herndon,	Mrs. Kitty K. Railey,
Miss Maria Todd,	John M. Banta,
Miss Mattie J. Jett,	Mrs. Mary A. McClure.*

1872.

Dr. R. J. Waggener,*	William A. Gaines,
Miss Jennie Waggener,*	Samuel E. James,
Russell Sneed,	Campbell James.

1873.

Miss Hallie Herndon,	Miss Annie McClure,
Miss Mary C. Swigert,	Miss Emma James,
Mrs. Maria W. Lindsey,	Mrs. Lizzie V. Reading,*
Miss Anna P. Russell,	Mrs. Willie F. Grant.
Miss Jennie Gaines,	Miss Annie Herndon,
Albert H. McClure,	Miss Pattie Rodman,

John McClure,
C. P. Dowling,
Mrs. Lucinda Dowling,
Mrs. Lizzie L. Bacon,

Miss Jennie Bull,
Mrs. Mary J. Davis,
Mrs. Ada McK. Heffner,
Mrs. Sarah F. Taylor.

1874.

Frank Chinn,
George E. Bacon,
E. R. Spottswood,*
Mrs. S. P. Spottswood,*
Fred Spottswood.*

Mrs. Elizabeth T. Watson,
Mrs. Elizabeth Stewart,*
Frank D. Spottswood,*
Alfred M. Spottswood,*
William Onkst.

1875.

Miss Saphronia Risk,
Mrs. Hettie Lindsay,
William T. Scott,
Mrs. Mary Y. B. Scott,
Lucas Brodhead,
Miss Kate Watson,
Miss Rebecca G. Averill,
Miss Belle Garrard,
Miss Fannie Hendrick,
Mrs. Elgetha Laughlin,*
Miss Mary L. Crittenden,
Samuel D. Johnson,

Miss Eliza E. Brown,
Mrs. M. J. Kesler,*
Miss Mary Kesler,*
Walter Kesler,*
H. R. Powell,
Miss Sallie Schenck,
Matthew A. Gay,
Mrs. Naomi Gay,
Miss Mary E. Gay,
James M. Todd, Jr.,
Wm. J. Mosier,
Howard Jett.

1876.

J. W. Pruett,
George A. Lewis,
Charles L. McKee,
H. Howe Watson,
William Craik,
Robert W. Tilford,
Miss Ella Dickinson,
Miss Allie Todd,
Miss Paulina C. Pepper,
Miss Annie M. Crutcher,
Miss Lavinia Herndon,
Miss Felicia Herndon,
Miss Annie M. Thomas,

Miss Elizabeth Monroe,
Miss Kate G. Bush,
Miss Lizzie Watson,
Miss Sallie Sneed,
Miss Mary S. Bush,
Miss Jennie S. Hendrick,
Miss Lettie L. Todd,
Mrs. Martha Went,
Miss Sue B. Barbour,
Mrs. Cornelia Bush,*
Miss Elizabeth Powell,
Miss Kate Ghieselin,
Mrs. Lavinia Terhune.

1877.

Mrs. Lizzie Hunt Chinn,
Miss Annie T. Bull,
Miss Mattie J. Page,
Miss Annie M. Monroe,
Miss Mary Hannah Todd,
Mrs. Corinne Watson,*
Mrs. Adeline W. Brown,
Mrs. Kate O. Green,*
Lee C. Woodson,

Miss Emma Pruett,
Miss Jennie Craik,
Miss Mary Bell Murray,
Mrs. Ada C. Pugh,*
Miss Mary Pugh,*
Mrs. C. A. Truett,
Miss Ida Crockett,
Mrs. Ann Edgar,*
W. H. Murray.

1878.

Mrs. Sallie P. Dodd,
Dr. John Q. A. Stewart,*
Mrs. Mary H. Stewart,*
Mrs. Emmeline B. Pruett,
Mrs. Mildred Hudson,*
Thomas P. Averill,

Miss Bettie C. Stewart,
Miss Jennie Morrow,*
Mrs. Mary Donnehue,
Miss Nannie Kesler,
Charles Neuramer.

1879.

Miss Lottie E. Smith,
Miss Sallie Zeigler,
Miss Emma Zeigler,
Miss Ida Zeigler,
Wm. P. Hudson, Jr.,
Jacob Ahler,
Finlay F. Bush.
Crittenden Todd,
Dudley Watson,
Sam Bull, Jr.,
William Barr,
Ben T. Roberts,
Albert H. Crutcher,
Mrs. Lottie Walcott,
Miss Kate Ahler,
Miss Lizzie Jett,
William L. McEwan,
James G. Dudley, Jr.,
Sidney Bush,
John Cornelius,
David Nicol,

J. Howard Gray,
Grant Green, Jr.,
Walter P. Craik,
Oliver S. Walcott,
Wm. T. Arvin,
Clifford Vane,
Miss Mary T. Bull,
Miss Mary Ely,
Miss Sadie B. Pugh,
Miss Sue Crockett,
Miss Mary Cammack,
Miss Jennie Todd,
Miss Nellie Dudley,
Miss Sue Bush,
Miss Pattie Roberts,
Miss Kitty Todd,
Miss Ruth Merchant,
Miss Agnes Nicol,
Miss Eleanor Nicol,
Miss Lina Stewart,
Mrs. Margaret Siltz,

Miss Lina Siltz,
Mrs. Sarah Luckett,
Miss Eleanor Woods,
Mrs. Annie M. Keenon,

James A. Murray,
Condit Jones,
William S. Rosson,
Frances Rosson.

1882.

Mrs. Paulina Bauer,
S. H. Mendenhall,
Mrs. Jane Mendenhall,
Mrs. Matilda Keaton,
Miss Mary Jane Brown,
Mary J. Gerhart,
Mary E. Daniel,
Mrs. Rosanna Zook,
George E. Frazier,
Miss Mary B. McKinney,

Mrs. Elizabeth Fallis,
Prof. S. J. Stevens,*
Mrs. L. A. Stevens,*
Miss Theresa Stevens,*
Miss Ann B. Stevens,*
Paul Stevens,*
A. F. Crichton,
George W. Macey,*
Mrs. Lizzie Macey,*
William Tutt.

1883.

Miss Eulia Staines,
Mrs. Elizabeth Puckett,

Emma P. Russell,
Edward H. Bull.

1884.

Mrs. Ellen Grant,
D. L. Sublett,*
Mrs. Mattie Sublett,*
John Grant,
Miss Alexandria Grant,
Mrs. Helen R. French,
Miss Lizzie R. Hudson,
Miss Mary Mason Scott,
Miss Emily H. Woods,
S. French Hoge,
J. M. Stephens,*
Mrs. Ione Stephens,*
Mrs. Laura S. Pepper,
Mrs. Anna B. Posey,*
Wickliff Chapman,*
Mrs. Edith Chapman,*
Miss Bonnie B. Todd,
Miss Kate O. Green,
William Hulitt,

Mrs. Allie Hulitt,
Wm. S. Caplinger,
John W. Fallis,
J. Buford Hendrick,
Mrs. Hattie Crichton,
Mrs. Emma Reinking,
Mrs. Margerite Trumbo,
Miss Judith Sublitt,
Joseph H. Bohon,*
Mrs. Nannie R. Duvall,
Mrs. Kate M. Exum,*
Miss Sue W. French,
Mrs. Mary McFarland,
Dr. J. R. Ely,
Mrs. Rebecca M. Ely,
James H. Dryden,
Charles B. Le Compt,
Mrs. Charlotte Woodward,
Miss Laura L. French,

James McFarland,
John F. Murphy,

Mrs. Mary Murphy,
Miss Lizzie Schoneberg.

1885.

Miss Lillie Harancourt,
Miss Maria Pepper,
Miss Lizzie Pepper,
W. H. McClure,
Albert H. McClure, Jr.,
Miss Nellie M. Fellmer,
John W. Reading,
E. M. Hansboro,
Mrs. E. Hansboro,
Mrs. Mary McKinney,
William F. Johnson,
Mrs. Willie Johnson,
Miss Alice Cozine,
Miss Carrie Bush,
William McKinney,
John Heller, Jr.,
John M. Bull,
Oliver Walcott,

Miss Rebecca McKinney,
Miss Victoria Pepper,
Miss Lillie Hansboro,
Miss Cora Hansboro,
Miss Kate Hansboro,
Mrs. Sallie Willis,
Lewis Rossell,
Mrs. Florence Dorsey,
James Noland,
Mrs. Mary E. Rossell,
Mrs. Nellie M. Church,
Mrs. Christine Brown,
Carroll Walcott,
Lewis Sneed,
William Todd,*
Mrs. Jane Todd,*
Miss Ettie May,
Miss Louella Willis.

1886.

Mrs. Annie B. Hoge,*
Miss Virginia Briggs,*
William Jordan,*
Mrs. M. T. Jordan,*
Mrs. Kitty J. Dryden,*
Mrs. Sarah R. Waggener,*
Alexander Smyrl,*
Mrs. Nancy Byrne,
Mrs. Laura K. Shea,
Miss Emma Kagin,
Miss Mary E. Dryden,
Miss Nora McManaway,
Miss Lula McManaway,
Wm. Todd Brown,
Miss Laura P. Starling,
Griffin Campbell,
Miss Eliza Smyrl,

William H. Waggener,
Mrs. Cinthia L. Bacon,
Miss Mary E. Douglas,
Miss Gracia B. Grant,
Miss Dora Dean,
William Dean,
Mrs. Mollie Dean,
Mrs. A. Smyrl,
John W. Milam,
John R. Currans,
J. L. Waggener, Jr.,
Edwin S. Ely,
Thomas P. Grant,
Miss Maggie Branch,
William E. Willis,
Miss Louisa Peveler,
Mrs. Mary Fuhs.

1887.

Miss Jennie Calder,*	Mrs. Anna Calder,*
Miss Lizzie Calder,*	Mrs. Louisa Cannon.*
Miss Sue M. Matthews,*	William McCloy,*
T. Lindsey Blayney,	Mrs. Zenade McCloy,*
Miss Sadie W. Taylor,	Miss Fannie Gray,
Miss Hettie Wilson,	Mrs. Susan Smith,
Kidder W. Woods,	Miss Louisa Rixon,
Miss R. McK. Crittenden,*	Miss Eva B. Hoge,
Mrs. Virginia Stephens,*	Jack Bradley.
Lysander Hord,	Mrs. Josie Bradley,
Mrs. Rebecca Hannin,	Miss Pauline Frazier,
Mrs. Bettie Currans,	Miss Sadie W. Grant.
Mrs. S. E. Chesney,*	William F. Lanson,*
Miss Mary Chesney,*	Mrs. Adelaide Lanson,*
Miss Jennie M. Rumpp,*	Hugh McKenzie,*
Miss Fannie E. Rumpp,*	Miss Kate McKenzie,*
Win. L. McLean,	Miss Lillie McKenzie,*
Fred McKenzie,	Miss Nellie McKenzie,*
Wm. S. Morris,	William L. McLean,
David Calder,*	F. J. Sutterlin.

1888.

Mrs. Claudia Montgomery,*	Miss Mary Boston,*
W. E. Lansom.	Mrs. Mary Dawson,
Miss Maggie Woodson.	R. K. Woodson, Jr.,
Miss Lizzie Kehr,	Miss Amelia Kerr,
John A. Pierce,	Mrs. Callie Moore,
Miss Matilda Haldi,	Charles Kehr.

1889.

Miss Lizzie Hunt Chinn,	Miss Elizabeth Crutcher,
Miss Anna Bell Chinn,	Mrs. Nellie B. Gordon,*
Miss Mildred M. Hoge,	Miss Laura Betts,
Mrs. Alice Morris,	Miss Eloise Trumbo,
Miss Mary Morris,	Mrs. Georgia L. Hendrick,*
Miss Susanna Morris,	William Nickols,*
W. F. Barrett,	Mrs. L. Nickols,*
John M. Scott,	Miss Letitia Chesney,
Miss Ida W. Dryden,	Anderson Gaines,
James E. Nichols,*	John McKee Heffner.

1890.

Peter S. Rule,*
 Mrs. Elizabeth Rule,*
 Mrs. Lillie H. Neel,*
 Miss Laura Munsell,*
 Miss Maria Munsell,*
 Herbert M. Johnson,*
 Mrs. Ann E. Tilford,*
 Julian Tilford,*
 Robert P. Pepper, Jr.,
 W. H. Averill, Jr.,
 Miss Ruth Ely,

R. B. Averill,
 W. H. Holt, Jr.,
 Ivan A. Hoge,
 Mrs. Annette Walcott,
 Mrs. Eleanor Hulitt,
 Miss Jane Currans,
 Mrs. Mary Stedman,*
 Mattie Blair,
 Miss Nora Noland,
 Wallace McCloy,
 Wm. A. Haycraft.

1891.

Miss Barbara Follis,
 Dr. John P. Stewart,
 Miss Cordelia Cannon,
 Miss Pauline W. Brown,
 Miss Maria Louise Averill,
 J. L. Waggener,
 William A. Bull,
 Miss Harriet McClure,
 Edmond B. Taylor,
 Thomas H. Taylor, Jr.,
 Mrs. Mary Milam,*
 Miss Annie Grant,
 Miss Agnes Douglas,
 Steele Reading,
 Miss Pru B. Chinn,
 Mrs. Jennie M. Chinn,
 Miss Amanda Zeigler,
 Miss Ione Grant,
 William Follis,
 John Webb,
 Miss Bertha Dean,
 Miss Adela Woods,
 Robert L. Russell,

Arthur B. Branch,
 Carl Kagin,
 Mrs. Carrie Wolfe,
 F. J. Rumpff,
 Mrs. Ellen Grimes,
 Mrs. Mary E. Lewis,
 Archie Rossell,
 Harry Rossell,
 Mrs. Louisa Hancock,
 Sherley B. Wintersmith,
 J. McClusky Blayney, Jr.,
 Miss Mary Bell Rossell,
 Miss Mary C. Hulitt,
 Miss Kate Rose,
 Mrs. Mary Jenkins,
 Miss Cordelia Rossell,
 Miss Mag Peveler,
 Miss Clara B. Willis,
 Miss Rosa Gordon,
 Miss Lucy Dean,
 J. W. Rossell,
 Edward Dean,
 James Geters.

1892.

T. L. Edelen,*
 Mrs. Lillie E. Edelen,*
 Wm. J. Hendrick,*

Mrs. Mattie Hendrick,*
 Miss Ann Hendrick,*
 Miss Sophia Hendrick,*

Miss Hannah Hardin,
 Henry H. Wood,
 J. McClellan Van Derveer,
 Miss Amelia Bauer,
 Miss Bessie Hardin,

Miss Lillie Hulitt,
 Mrs. Rosanna Harp,
 Mrs. Ada Smith,
 J. McKee Heffner,
 Benjamin Jackson.

1893.

Mrs. Louise L. Hudson,*
 Mrs. Sarah Holt,*
 Miss Sallie Holt,*
 Miss Carrie Holt,*
 Mrs. Lillian Gaines,*
 Miss Mary Staten,
 Miss Margaret Reading,
 Miss Cordelia J. Bull,
 Ashbury Stivers,
 Mrs. Rosa Jackson,
 Mrs. Cordelia M. Woods,
 Miss Rebecca Trumbo,

Miss Lucy Cammack,
 Edwin Kagin,
 Joseph Ruf,
 Mrs. Mary Hazlett,
 Alfred B. Read,*
 Mrs. Martha J. Read,*
 Mrs. Josie Stivers,
 C. E. Herd,
 Charles E. Hoge,
 Samuel Brown,
 Miss Lula Hulitt,
 Mrs. Sarah Herbert.*

1894.

Miss Elizabeth C. Keenon,
 Frank C. Cannon,
 Mrs. Sallie C. Starks,
 Walter O. Bullock, Jr.,
 Allen E. Hoffman,
 Mason B. Barrett,
 J. W. Pruett, Jr.,
 R. K. McClure, Jr.,
 George F. Berry,
 Wm. Pruett Graham,
 James S. Ely,
 John S. Cannon,
 Miss Esther Graham,
 W. P. Hudson,
 Charles T. Ray,
 Mrs. Louisa Greenback,*
 Mrs. Mary Arnold.
 Mrs. Mary Hastings,
 Miss K. L. Jackson,
 Joseph Noland.

Miss Mattie Noland,
 Miss Ruth Betts,
 Miss Ida B. Hulitt,
 David C. Hardin,
 William Hardin,
 Miss Hannah Hardin,
 Miss Flora Hardin,
 Mrs. Caroline Edwards,
 Samuel C. Chiles,
 Richard T. Chiles,
 Wm. T. Reading, Jr.,
 Henry C. Payne.
 Charles Adams.
 Edward M. Dryden,
 James P. Woodson,
 Maupin Woodson,
 Walter Edmonds,
 Wm. C. Herndon,
 Mrs. Sue B. Herndon,
 Miss Elizabeth Holt,

Mrs. Rose Sutterlin,	John W. Dean,
Miss Jessie Woodson,	W. H. Neel,
Miss Eleanor S. Cannon,	Andrew Noland,
Miss Annie M. Keenon,	Mrs. Susan McGrew,
Miss Flossie E. French,	Miss Virginia S. Brown,
Miss Mary Crutcher,	Miss Evelyn C. Brown,
Miss Mahala Pepper,	Miss Alice B. Averill,
Miss Louise Pepper,	Mrs. Mag Johnson,
Miss Lyne Pepper,	Mrs. Elizabeth McAnally,
Miss Virginia Chinn,	Mrs. Mildred Betts,
Eugene M. Tinsley,	Mrs. Margaretta Barrett,*
Miss Lou A. Hukill,	Mrs. May W. Hoge,*
Mrs. Anna B. Walcott,	John C. Wiley.
Miss Lucy P. Brown,	Joseph Greenback,
Miss Flora Wolfe,	William Anderson,
Miss Mary Miller,	William Kinkead,
Miss Pauline Hildebrand,	James E. Rossell,
Miss Bertha Hildebrand,	Mrs. Cassie Nicol,*
Miss Kate Edwards,	Samuel Sanders,
Mrs. Lula Morse,	Benjamin Fallis,
Miss Mary Bauer,	William N. Tracy,
Wesley Edwards,	Sallie B. Hulitt,
Rufus Follis,	Millie B. Rose,
Frank Cozine,	Mrs. Rebecca Tracy.
Lee Steele,	Miss Lucy Tracy,
John B. Dryden, Jr.,	Hugh A. Branch,
Gavin C. Morris,	Jennie Rossell,
Oscar C. Wolfe,	A. S. Herbert,
Walter S. McCloy,	K. J. Whalen,
William Kehr,	Albert E. Grant,
Robert C. Nicol,	Henry Edmonds,
William W. Ely,	Buford Willis,
James M. Harpe,	J. J. Jordan.

1895.

Mrs. Mary H. Bradley,	Mrs. Jennie Wittmer,
Miss Jane C. Hendrick,	James Anderson,*
John H. Hendrick,	Mrs. M. G. Anderson,*
Mrs. Rosa Johnson,	Mrs. Eliza Hansboro,
Mrs. Bell M. Trabue,	Mrs. Susan E. Peyton,
Mrs. Nettie True,	Miss Gertie Cobb.

1896.

Strother Buford,
 Mrs. Mary Buford,
 Mrs. Nannie A. Woodson,
 Miss Mary R. Follis,
 Mrs. Gertrude S. Blayney,*
 Miss Mary Kerr Hoge,
 Mrs. Stella V. Averill,*
 John Watson Brown,
 Percy E. Hoge,
 Miss Annie Samuel,*

Mrs. Mary E. Peyton,
 Thaddeus Zeigler,
 Miss Annie Peyton,
 Miss Catherine Dryden,
 H. G. Banta,
 Miss Kate Craig,
 C. H. Betts,
 S. F. Powell,
 Miss Jennie M. Dabney,
 Miss Ethyl Reid.*

1897.

Miss Antoinette Woodson,
 Miss Henrietta Nicol,
 Mrs. Kate S. Rodgers,*
 Miss Prue B. Hunt,
 Miss Elizabeth Hunt,
 Miss Luella Shingleton,
 George Shinkle,*
 Mrs. Fannie Shinkle,
 Carl Kagin,

William Nickols,*
 Mrs. Emily Nickols,*
 Miss Lizzie Patterson,
 Miss Mary Brown Duvall,
 Mrs. Mary N. Averill,*
 Mrs. Nola B. McClure,*
 Miss Cornelia Gordon,
 Mrs. Susie Kieman,
 Samuel E. Rigg.*

1898.

Mrs. Cornelia Bush,*
 Hugh Duvall Smith,
 Miss Ada Horton,*
 Wm. R. Worrall,*
 Mrs. Kate G. Worrall,*
 Duane Sinclair,
 George S. Watson,
 James E. Canfield,*
 Mrs. Edith Canfield,*
 Thomas H. Johnson,*

Miss Anna Harp,
 James Anderson, Jr.,
 John M. Bull,*
 Miss Jane S. Watson,
 Miss Lucy M. Chinn,
 Thos. P. Fallis,
 Mrs. N. T. Crutcher,
 Henry P. Crutcher,
 Miss Beulah Downey,
 Miss Birdie Peyton.

1899.

Mrs. Rachel Weatherford,*
 Miss Rowena Weatherford,*
 Miss Nellie Lewis,
 John A. Crittenden,
 Miss Rebecca S. Watson,

J. L. Waggener, Jr.,*
 Thomas H. Stagg,*
 Mrs. Elizabeth Stagg,*
 J. Craik Jackson,*
 Mrs. Mary M. Shackelford,*

Miss Mary Todd Brown,
A. J. Brown,
Samuel Burry,
Thomas A. Noland,

Miss Annie E. Brown,
William S. Hancock,
Mrs. May S. Hancock,*
Miss Nellie M. Brown.

1900.

Mrs. Mattie R. Blanton,*
Benjamin M. Keenon,
Miss Mary Anderson,
Miss Annie S. Anderson,
David Anderson,
Miss Emma Luscher,
Miss Frances McDaniel,
Miss Martha Zimmerman,
Miss Louise Zimmerman,
Miss Genevieve Posey,
Miss Aubyn Chinn,
Miss Jennie Bell,*
William H. Holt,
Gotlieb Kagin,
Mrs. Eleanor Johnson,
Mrs. Mary Douglas,
Charles E. Ahler,
Robert S. Watson,

Mrs. Elizabeth Brightwell,
Miss Lizzie B. Watson,
Hord Hardin,
Mrs. Margerite Sacra,*
J. W. Beard,*
L. A. Trumbo,
Mrs. W. D. Roy,*
Miss Pattie Keenon,
Miss Agnes M. Keenon,
Miss Lida P. Edelen,
Ernest Watson,
William Craig,
Miss Laura Rossell,
Miss Bertha Rossell,
Mrs. Sarah Harper,*
George B. Harper,*
Mrs. Hallie C. Harper,*
Dr. W. E. Baxter.

APPENDIX.

THE LOVE HOUSE.

The "Love House," or "Love Tavern," as it was sometimes called in the early years of the town, was the first building erected in Frankfort. It was built by General James Wilkinson in 1786, when he laid out the town, and was intended for his own occupation and use. When he left Frankfort, in 1791, to re-enter the United States Army, the property passed into the hands of Mr. Andrew Holmes, by whom it was held until it was sold by General Wilkinson, in 1797, to Major Thomas Love, of the United States Army, who served under General Charles Scott (afterwards Governor of Kentucky), in Wayne's campaign in 1793. Mr. Andrew Holmes was one of the public-spirited citizens of the town, and took an active and leading part in the negotiations with the State, which ultimately secured the location of the Capital at Frankfort, acting as the representative of his fellow citizens, and signing the agreements made with the Commissioners of the State. One of the stipulations was the free use of this building by the State for the accommodation of the Legislature; and it was so used, that body occupying it from 1793 until the completion of the first Capitol building.

The place continued to be used as an "Inn" even after the death of Major Thomas Love, which occurred in 1809. But larger and more conveniently located

taverns in the business part of the town eventually diverted the patronage of the traveling public, and it thenceforth was used as a home by the widow, Mrs. Elizabeth Love, and her son, James Y. Love, who was born in the house in 1797, at the time the family took possession. Mrs. Elizabeth Love died in 1846, and her friend and companion, Miss Priscilla Talbott, was, through the kindness of Mr. James Y. Love, allowed to occupy the house during the remainder of her life. After her death the property was sold in 1868, and the old building gave place to a modern structure. For nearly a hundred years this house withstood the ravages of time, and when removed, so sound were its massive timbers and so well joined in construction under its well-worn and furred sheathing, that it was an object of interest and wonder to all beholders.

Thus passed away this most interesting and historic building, within whose walls many distinguished personages had for a longer or shorter time sojourned. Aaron Burr in 1805, and at intervals during the following year, when under prosecution for conspiracy and treason, made this house his abiding place, and the upper rear end room, shown in the illustration, was the one occupied by him.

Philip Nolan, "the man without a country," was also for some time a lodger here before giving his life as "the first martyr of Texas."

Under its hospitable roof also for a while abode the exiled Orleans Prince Louis Philippe, and at a ball given here in his honor, a maiden of Frankfort won distinction by declining his hand for a dance, assigning as the only reason her unwillingness to offend a more humble admirer whom she had just refused.

For many years after the settlement of the town this house, being the most capacious within its bounds, was used for public assemblages of various kinds, and was the first house in the place in which a religious service was held. After the organization of the Presbyterian Church in 1816 it was the stated worshiping place for the congregation until the First Church building on Wapping Street was erected.

THE BROWN MANSION.

The Brown mansion was erected in 1796 by Hon. John Brown. In its construction he used plan drawings and specifications made for him by his friend and law preceptor, Thomas Jefferson, who, in addition to his distinguished abilities as a lawyer, statesman and man of affairs, was an amateur architect. This building, still well preserved as originally constructed, owned and occupied by the descendants of the builder, is invested with peculiar interest to Presbyterians, and especially to those of our local church. It was during the first three decades of the century the center of religious influence in the community, and within its walls the inhabitants of the town gathered for divine worship before there was any organized religious body or church in the place. It was also, from time to time, the meeting place of the little Sabbath-school, the first in Kentucky or the West, and the home of its founder and principal promoter, Mrs. Margaretta Brown.

Owing to the high position of its owner, in both national and State affairs, and the accomplishments and

eminent worth of its mistress, this noted mansion was sought by all people of note when visiting or passing through the Capital, and many of the distinguished men of that day enjoyed its abounding hospitality.

It had the very unusual honor, upon one occasion, in 1819, of entertaining at breakfast the President of the United States, James Monroe, together with General Andrew Jackson and Major Zachary Taylor, two distinguished officers of the army, both of them future Presidents.

In the year 1825, when Lafayette made his memorable and triumphant tour in the United States, he spent a day and night in Frankfort. As was the custom at that day, he was entertained at a grand ball and reception, given in the Weisiger House, during which he took time to withdraw himself, and accompanied by his "aide and suite," visited and passed an hour with Mrs. Brown in this, her home. One motive for the visit, as stated by him, was to seek an opportunity to express his thanks and appreciation of the kind offices of her family in making it possible for him to visit America at that time. He stated that it would not have been in his power to have obtained permission from his government (with which he was in disfavor and under surveillance) to leave France, had it not been for the action of the American Minister, Hon James Brown, her brother-in-law, in making a personal guarantee for his return.

THE CHURCH OF NINEVEH.

In the year 1896 a church was organized by a committee of Transylvania Presbytery, of the Southern Presbyterian Church, at the village of Nineveh, Anderson County, Kentucky. This was at a point one mile from the site of Upper Benson Church, then extinct about fifty years. A number of persons of advanced age, who had attended the old church in their youth, and had been pupils in its Sabbath-school, came forward and identified themselves with the new organization. These persons all traced their religious impressions and experience to the old church and the faithful teaching in the Sabbath-school of Mr. Thomas Paxton and his daughters, and thus after the lapse of half a century they formed a nucleus for the organization of a new church in the immediate vicinity of the old.

Is not this another striking instance of the blessing of God upon the sowing of the seed of gospel truth and fruit-bearing many years after His consecrated servants had ceased from their labors and gone to their reward?

One of the ruling elders in the organization of the church of Nineveh was Mr. Marvin D. Averill, a grandson of Thomas Paxton, and one of the deacons was William H. Averill, Jr., a great-grandson, both of whom were dismissed from the First Presbyterian Church of Frankfort, with their families, to aid in the work.

A STATEMENT EXHIBITING THE EXPENSES
OF THE CHURCH FROM JANUARY,
1829, TO JANUARY, 1833.

Paid for candlesticks, candles, oil, etc.....	\$202 37
Paid for window glass and putting in.....	8 31
Paid for pitchers, glass tumblers, brooms and buckets	10 06
Paid for scouring the church.....	22 63
Paid for freight on bell metal to Pittsburg, and bell coming back, and putting up.....	57 62
Paid for firewood, etc.....	93 31
Paid for burial of Mrs. Lindsey, etc.....	25 00
Paid for representative to General Assembly..	61 00
Paid for carpeting, cover for table, and wine..	31 33
Paid to man who had his boat sunk on the Wabash	22 75
Paid to S. R. Alexander for church at Vin- cennes	13 00
Paid to Mrs. Swan and Mrs. Beavis and sister	30 75
Paid to R. McNutt for teaching vocal music to choir	55 00
Paid to J. F. Carr for Hanover, Ind.....	40 00
Paid to sexton.....	182 50
Paid to Colonization Society.....	265 00
Paid for stove, piping and freight.....	65 75
Paid for lamp glasses and wick.....	10 13
Paid for washing white.....	8 25
Paid for Synodical expenses.....	9 25
Paid to Foreign Missions.....	111 50
Paid for small expenses.....	15 62

\$1,341 13

Amount of monthly collections..... 1,324 19

Balance due A. P. Cox, Tr..... \$16 94

PRESBYTERIAL LIVERY BILL.

FRANKFORT PRESBYTERIAN CHURCH, order of B. Monroe,
To H. GILTNER, Dr.

1846.

April 20.	Keeping 1 horse 3 days, Rev. Price.....	\$1 12
	Keeping 1 horse 3 days, Rev. Bayless.....	1 13
	Keeping 1 horse 3 days, Rev. Brackin.....	1 12
	Keeping 1 horse 3 days, Rev. McKee.....	1 13
	Keeping 1 horse 3 days, Rev. Logan.....	1 12
	Keeping 1 horse 3 days, Rev. Cowan.....	1 13
	Keeping 1 horse 3 days, Rev. Shane.....	1 12
	Keeping 1 horse 3 days, Rev. Fields.....	1 13
	Keeping 1 horse 3 days, Rev. Foreman.....	1 12
	Keeping 1 horse 3 days, Rev. Brown.....	1 13
	Keeping 1 horse 2 days, Mr. Wallace.....	75
	Keeping 1 horse 2 days, Mr. Carr.....	75
	Keeping 1 horse 2 days, Mr. Griffith.....	75
	Keeping 1 horse 2 days, Mr. Elliott.....	75
	Keeping 1 horse 2 days, Mr. Atkinson.....	75
	Keeping 1 horse 1 day, Mr. Polk.....	37½

\$15 37½

Received payment of Wm. M. Todd.

RICHARD SHARPE, for H. Giltner.

SYNODICAL LIVERY BILL.

PRESBYTERIAN CHURCH, per Wm. Todd, To GILTNER & LINK, Dr.

1850.

For Keeping Horses of Synod.

Oct. 16.	1 Horse 4 days, Mr. McCoun.	\$1 50	1 Horse 6 days, Mr. Forman.	\$2 25..	\$3 75
	1 Horse 5 days, Mr. Wilson..	1 88	1 Horse 5½ days, Mr. Todd.	2 06..	3 94
	1 Horse 5 days, Mr. McKinny	1 87	1 Horse 5½ days, Mr. Simrall	2 06..	3 93
	1 Horse 2 days, Mr. Strahan..	75	1 Horse 6 days, Mr. J. Fee..	2 25..	3 00
	1 Horse 6 days, Mr. Lyle....	2 25	1 Horse 6 days, R. F. Colwell	2 25..	4 50
	1 Horse 6 days, Mr. Brown...	2 25	1 Horse 6 days, Mr. Grundy	2 25..	4 50
	2 Horses 6 days, Mr. Stewart	4 50	1 Horse 6 days, R. Jones....	2 25..	6 75
	1 Horse 5½ days, Mr. Logan	2 06	1 Horse 6 days, Mr. Lapsley	2 25..	4 31
	1 Horse 5½ days, J. C. Brown	2 06	1 Horse 6 days, J. Hawthorn	2 25..	4 31
	1 Horse 6 days, J. S. Rainy...	2 25	1 Horse 6 days, Mr. Knight.	2 25..	4 50
	1 Horse 6 days, R. S. Cheek..	2 25	1 Horse 5 days, Mr. Willis..	1 88..	4 13
	1 Horse 6 days, J. A. Boyle..	2 25	2 Horses 6 days, dun & bay.	4 50..	6 75
	2 Horses 6 days, Dr. Young..	4 50	2 Horses 6 days, grey team..	4 50..	9 00
	2 Horses 6 days, McRoberts.	4 50	2 Mules 6 days, wagon.....	4 50..	9 00
	1 Mule 6 days, gig.....	2 25	Extra feeds.....	3 60..	5 85

\$78 22

Received payment of Wm. M. Todd. GILTNER & LINK.

SUBSCRIPTION FOR THE GIRLS' SUNDAY-SCHOOL, MARCH, 1819.

Amount collected by Mrs. Berkley.....	\$9 00	
Received from Mrs. Foster.....	2 00	
Received from Mrs. Bibb.....	1 00	
Received from Mrs. Hensley.....	1 00	
Received from Mrs. Starling.....	1 50	
Received from Mrs. Scott (Doctor).....	1 00	
Received from Mrs. Crittenden.....	1 00	
		<hr/> \$16 50

Received in the Year 1820.

Received from Mrs. Bibb.....	\$1 00	
Received from Mrs. Margaretta Brown.....	4 00	
Received from Mrs. George Todd.....	1 00	
Received from Mrs. Foster.....	2 00	
Received from Mrs. Innes.....	50	
Received from Mrs. C. Scott.....	1 00	
Received from Mrs. Crittenden.....	1 00	
Received from Mrs. Starling.....	3 00	
Received from several scholars in firewood.....	2 50	
		<hr/> 16 00

Received during 1821 and 1822.

Received collection in the church.....	\$14 87	
Received from children in firewood.....	3 25	
Received from subscriptions in small amounts....	4 12	
Received from church collection.....	6 66	
Received from M. and V. Brown.....	75	
		<hr/> 29 65
		<hr/>
Total for four years.....	\$62 15	

SAMPLE PAGE OF EXPENDITURES,
1819 AND 1820.
GIRLS' SABBATH-SCHOOL.

Paid Kendall & Russell for printing 50 copies Command- ments	\$2 50
Paid same for printing 5 dozen Shorter Catechisms.....	10 00
Paid same for printing 3 dozen Primers.....	2 00
Paid postage on tracts sent as present to school.....	88
Paid 2 Class books; 4 Watts' Sacred Songs, 1.....	1 75
Pair for premiums and rewards, Philadelphia.....	9 00
Paid for paper for covering rewards and tracts.....	43
Paid Kendall & Russell for printing 3 dozen Brown's Catechisms	3 00
Paid same for 25 copies Food for Lambs.....	6 25
Paid Lexington Bible Society for tracts.....	1 00
Paid for 2 loads wood, \$2.00; cutting, 50c.....	2 50
Paid Miles for making fires.....	75
Paid for scouring room four times.....	50
	<hr/>
	\$40 56

ROSTER OF CLASSES.

SEPTEMBER, 1826.

MRS. BROWN,*Superintendent, Secretary and Treasurer.*

MRS. LOVE, MRS. ROBERTS, MISS GRAY and MISS
SPOULE, *Teachers.*

Mrs. Love's Class.

Lucy Ann Goodrich,
Margerite Markerly,
Margerite Van Allen,
Lucy Samuel,
Jane Breckinridge,
Lucretia Coleman,
Agnes Todd,
Josephine Gray,
Sarah Ann Taylor,
Eliza Samuel,
Mary Ann Watson,
Fannie Phillips.

Mrs. Roberts' Class.

Cornelia A. Crittenden,
Gabrella Lewis,
Maria Lewis,
Lucy A. Bibb,
Elizabeth Graham,
Susan Russell,
Catherine Graham,
Catherine Watson,
Jane Hardin,
Mary Jane Goodrich,
Charlotte Crumbaugh.

Miss Gray's Class.

Martha Mitchell,
Eloise Taylor,
Ellen Harvie,
Frances Deaver,
Mary J. Ransdale,
Mary A. Taylor,
Mary Graham,
Mary Crumbaugh,
Ann Evans,
Margerite Coleman,
Susette Ransdale.

Miss Sproule's Class.

Eliza Harden,
Maria L. Crittenden,
Sarah Hannah Russell,
Mary Jane Todd,
Margerite Whitehead,
Angelina Gower,
Jane Davidson,
Mary Tuttle,
Sally Tuttle,
Ann Maria Evans.

A STEWARD'S ACCOUNT BETWEEN HIMSELF
AND
THE PROPRIETOR OF THE WORLD.*

“And he called him and said, Give an account of thy stewardship.”

“It is required of stewards, that a man be found faithful.”

RECEIPTS.

		\$	Cts.
1	{ Life, Health, Family, Friends.....		
	{ Society, Liberty, Food, Raiment.....		
2	{ Bodily senses, seeing, hearing, etc.....		
	{ Intellectual powers, reason, judgment.....		
	{ Conscience, sympathy, power of speech, etc..		
3	{ The world for our habitation, and.....		
	{ Its wonderful adaptation to our wants.....		
	{ Pure air, gushing springs, flowing rivers.....		
	{ Beautiful landscapes and blooming flowers....		
4	{ Superintending Providence.....		
	{ Changes of season, seedtime and harvest.....		
	{ Early and latter rain, summer and winter.....		
	{ Day and night, with refreshing sleep.....		
5	{ Religious Privileges. The Bible.....		
	{ The unspeakable gift of His Son.....		
	{ The gift of the Holy Spirit.....		
	{ The preached Word, the Sabbath Day.....		
	{ The Promises, and hope of Heaven.....		

* Rev. E. N. Sawtell.

Let each Christian, as a faithful steward, fix the valuation of his "Receipts" on the preceding page, if he can estimate them, and put the question to his conscience, "What owest thou unto my Lord?" and then fill up the blanks on this page as an answer.

REMITTANCES

Made by the steward, and deposited in the bank of heaven, which, although a debt he owes, draws an interest during life of one hundred per cent. (Matthew xix. 29.)

Remittances Made.

	\$	Cts.
For the support of his own local church.....		
For Home Missions.....		
For Foreign Missions.....		
For Sabbath-school Work.....		
For Education of the Ministry.....		
For Building Churches.....		
For Relief of Disabled and Infirm Ministers.....		
For Aid to Christian Schools and Colleges.....		
For Education and Evangelization of the Freedmen..		
For the Bible Society.....		
For the Relief of the Poor.....		
For Other Benevolent Objects.....		
For Incidental Charities.....		

ANCIENT ADVICE.*

Let your	{	Thoughts be divine, lawful, chaste.
		Conversation be brief, honest, true.
		Works be profitable, holy, charitable.
		Manners be grave, courteous, cheerful.
		Diet be temperate, convenient, sober.
		Apparel be frugal, neat, comely.
		Will be constant, obedient, ready.
		Sleep be moderate, quiet, seasonable.
		Prayers be short, frequent, fervent.
Recreation be lawful, suitable, seldom.		
	Memory be of death, punishment, glory.	

Hear	{	and learn to	{	be silent.
Be silent				understand.
Understand				remember.
Remember				do accordingly.

All that you	{	see, judge not.
		hear, believe not.
		know, tell not.
		can do, do not.

* Rev. E. N. Sawtell, in Manual of Second Presbyterian Church, Louisville, Ky., 1833.

TO REMEMBER:

“My first great business on earth is the salvation of my soul.”

“Whenever we become unwatchful and self-confident, we are near some humiliating fall.”

“That those experiences or excited feelings which result in no efforts for Christ are groundless.”

“Pride takes no delight in begging. Beware, therefore, of pride, which will soon make thee a stranger at the throne of grace.”

“Though we brought sin with us into the world, we shall not carry it with us out of the world. As death came by sin, so shall sin itself be destroyed by death.”

“A man may go to heaven without health, without wealth, without honor, without learning, without friends, but he can never go to heaven without Christ.”

8226



